AN HARMONIE VPON THE FIRST BOOKE OF SAMVEL, *WHEREIN ACCORDING* TO THE METHODE AND ORDER OBSERVED *in* HEXAPLA *vpon* GENESIS *and* EXODVS, *but more compendiously abridged, these speciall things are obserued vpon euery Chapter.*

THE DIVERS READINGS compared, doubtfull questions explaned, *places of Scripture reconciled, controuersies briefly touched,* and morall collections applyed.

Wherein aboue fowre hundred Theologicall *questions are handled, with great breuitie,* and much varietie, by the former author of Hexapla *on* GENESIS *and* EXODVS.

Printed by CANTRELL LEGGE, for LEONARD GREENE.
1614.

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VPON

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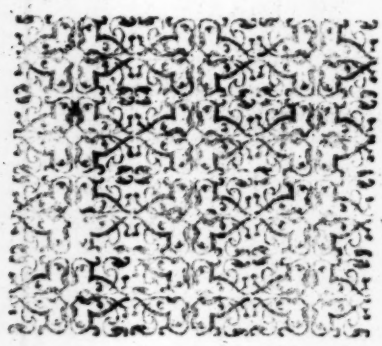

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DILECTISSIMIS IN CHRISTO ET CHARISSIMIS FRATRIBVS ET SYMMYSTIS, clarissimis viris, Dom. Præfecto, Sociis, totiq; Studiosorum cœtui, Collegij Christi in celeberrima Academia CANTABRIGIENSI gratiam & Rosem in Domino.

Iconiam serunt (omnissimi viri) recti Dorpium, vbi aiebam posita ra, vnum ex pulliis tanquam bospitij sui præcium relinquere: Ego itidem (qui aliquot annos in vestro Collegio tanquam in nido, in quo primo scholaris, & discipulus pullus, socius tandem factus enutritus fuerim,) cum multos libros, tanquam pullorum lucernas didicerim, nonnullos ex illis vobis, non tam oblatum gestare, quam vt debitum reddere officio teneor: Equidem vt Vlysses post longam peregrinationem Thacæ suæ fumantia tecta gratum conspectum præbuere, ita mihi ipsum vestra, ex alias præterevnti è longinquo conspicere, alias appropinquanti propius salutare, redolere est. De pulcherrimo illo seminario, & arboreto, ne figura cogitare iuvat, ex quo tanquam equo Troiano tot illustres viri, cum Ecclesiæ, tum reipublicæ velut semina nos hosce quadraginta prodierunt. Quid ego recensebo nobiles viros, & ex eodem oriundos Episcopos, D. Francis. nobilissimum Comitis Bedfordiæ; Hugonem Asaphensem Episcop. Chaddertonum, Lincolniensem, Stillum Rochestrensem, Billerum Exonien. Episcopum, Bancroftum primo Londinens. deinde Cantuarien. Archiepiscopum: Watsonum Cicestrens. D. Montague Bathoniens. Thoulum Archiepisc. Dublinens. in Hibernia, Babingtonum Dubliens. in eadem provincia Omittam Decanos & Archidiaconos, D. Doct. Tyndallum olim Collegij vestri alumnum, Degmum Ejhens. Rogerum Acroydum olim Tutorem eorum virum prudentem Eboracens. Archidiaconum, Taborum Essexiæ Archidiac. Murtonum Nouocastrens. Martochum cum alijs. Quot vero scriptores doctos, & elegantes vestis domus peperisse gestiat Deringum, Morum, Doct. Laurentium Chaddertonum Collegij Emmanuelis Præfect. dignissimum Theologum gravem, Hugenem Broughtonem politioris omnis literaturæ, præsertim linguæ sanctæ scientia insignem studiosum, Perkinsum Theologum illum Orthodoxum Concionatorem celeberrimum, Doct. Greenhamum Downamum, Dialecticum, & disputatorem subtilem, Theologum sanum, Concionatorem, & Scriptorem diligentem, Regiæ Majestati à sacris concionibus, D. Doct. Robertum Hillum virum humanissim. Concionatorem pium & scriptorem eruditum, Bradocbium, Hildersamum, Schismaticorum (qui vulgo Brownistæ) malleum, Ioannem Dowhamum Georg. Downami fratrem, Doct. Covellum, Frantisc. Dillingamum, ex eorum numero vnum, qui in sacris bibliis transferendis operam sedulam collocarunt Thomum Murtonum, Taylerum, Topsellum, Dreuum, qui aliquos Perkinsi opera in latinum sermonem transtulit. Concionatores vero qui in vera sacris hisce studijs initiati sunt, numerari vix possunt. Quales sunt Ioannes Murtonus, Doct. Edmundus Barwellus, vir probus, Collegij vestri olim Præsidens, Ioannes Iacomus Concionator disertissim. Sandersonus, Lanus Walsinghamensis pastor vigilantissimus, Allanus, Pickeringus, Kingus, D. Doct. Williamsonus, D. Doct. Clarkus trium linguarum peritissimus, D. Doc. Snodenus Regi à sacris, D. Do. Chaldwichi fratres, Capellani etiam Regij,

Doct. Banksius Eboracens. Eccles. canonicus, Doct. Samuel Wardus Collegij Sydnei Præpositus: Gulielmus Knightsius vir probus, prudens, doctus, mihiq; amicissimus, Evingtonus, Negusius, Cowellus, Fautius, Hawdenus, Hammondus, Powellus, Tonstellus, Woodus, Sheffeldus, Warfeildus Draitoniæ Rector vigilantissimus, Procterus, Newtonus, Burnus, Vmphredus, Eltonus, Hutchinsonus, Bainsius vterq; concionatores optimi, Cloughius fidelis minister, Davus concionator facundus, Pettus, Newhusius, Rogersus, Grayus, Crandfordus, Brinsleus, Gurreus, Ruddus, Sadlingtonus, Ioynerus, Otwayus, Flintus, Wardus, Harrisonus, Pembertonus vngarens. Pastor fidelis, Smithus, Nathanel Shutus concionatores Londinens. diligentissimi, cum alijs plurimis, quibus recensendis dies non sufficeret: Illos omitto qui adhuc in Collegij, velut almæ Matris gremio requiescunt, studijs literarum, tanquam nutricis vberibus avide inhiantes.

Neq; Theologorum tantum ferex fuit societas vestra, in alijs professionibus illustres & præstantes viros emisit: Iuris nempe peritos; primo Municipalis istius regni, vbi primo mihi memorandi occurrunt; Dom. Henricus Montague Nobilis & religiosus miles, Regi serviens ad legem, Celeberrimæ Ciuitatis Londini Iudex Ordinarius: Dom. Henricus Yelverton Miles pietate insignis, in causis agendis facundus & vehemens, Regiæ Maiestati à causis solicitandis, Mr. item Fullerus, Mr. Finchius pijssimi viri, & causarum optimi patroni, Mr. Gulielmus Ayloffe Eques, propter humanitatem suam, pietatem, morum candorem mihi charissimus, & M. Thom. Richardsonus iurisconsulti exercitatissimi, celeberrimi Lincolniens. Hospitij, cui ego plurimum debeo, Collegæ; M. Mosleus. M. Wilbramus, M. Castellus, cum alijs quorum nomina non teneo. Iuris etiã civilis professio aliquos apud vos sui amatores, & discipulos repperit: testes sunt Dom. D. Hammondus legis Imperatoriæ scientia celebris. D. D. Levinus Curiæ prærogatiuæ nuper Iudex: Neq; prorsus insalutatos præterire debeo insignes illos Medicos, qui originem suam Academicam à vobis trahunt: Huntonum (volo) Selenium, Davisium, Herringum, medecinę Doctores egregios, & Bondeum medicum peritum, & πολυφάρμακον. Hic istis etiam annumerare possem Generosos, Milites, Equites, qui ex Collegio nostro profecti sunt, D. Ioan. Hollisium, Rusium, Brownum, Coneum: D. Ioan. Cutsium Militem iuuenem nobilitate generis, ingenij, doctrinæ, pietatis insignem, olim discipulum meũ, Bambroughium virum vere generosum olim tutelæ meæ commissum, Belgravum, Georgium & Oliverum Mannerhos, quatuor Baconios fratres, Bemaminem & Iacobum Ayloffe fratres, D. Guil. Ayloffe Militis Baronetti, viri prudentissimi, pientissimi, si ios, cum infinita reliquorum serie, quorum nomina nec memoria mea tenuit, nec pagina angustia admisit.

Cum igitur in horto vestro deambulans, frugiferas istas arbores circumspicio, ex quibus fructus omnis generis efflorescunt, & repullulant; in Salomonis paradisum tanquã manu deduci mihi videor, de quo sponsum sic prædicantem introducit. *Ingressus sum hortum meum, decerpo mirrham cum aromatibus, comedo fauum cum melle, bibo vinum cum lacte meo.* Aromaticam fragrantiam mittit Theologia, mellis dulcedinem sapit iurisprudentia, vinum cum lacte spirat medicina; & (absit verbo invidia) Salomonis lectum vestrum musarum domicilium referre videtur: *quem circumstant sexaginta* (quot vestri Collegij alumnos, & vltra me supra recensuisse credo) *omnes stringentes gladium, edocti bellum*: & vestri illi athletæ, qui pennis & linguis pro gladijs vtuntur, bella Domini fortiter gerere norunt: Quoties etiam in vestrum sodalitium, & numerosam eius prolem respicio, Iesaiæ columbarium intueri mihi videor: qui sic aijt, *cuius sunt isti, qui vt densa nubes conuolant, & velut columbæ ad fenestras suas*: Sic multæ certè ex arce vestra Theologica, tanquam ex arca Noachi evolarunt columbæ: vestra cura hic evigilare debet, vt plures subindies columbæ, non corvi à vobis exeant.

Cant. 5. 1.

Cant. 3. 5.

Ies. 60. 8.

Sed nolo in vestro tantum solo pedem figere, & in illius fertilitate, & amænitate solo me oblectare: habet alios Academia vestra hortulos, qui floribus & fructibus abundant: quibus in toto agro nostro Anglicano, quid dulcius, quid delectabilius inveniri potest? Certe ad illam studiosorum vitam, nulla potest comparari: qui velut apes, omnium authorum decerpentes flosculos, quicquid suave est, & succulentum ad alvearium suum deportant: In hac vita Academica, quatuor maxime eminent, & conspicua sunt: colloquium, conviuium, exemplum, disciplina: Quam primo iucundum

cundum hoc, simul conferre studia, communicare mutuo consilia, invicem dulces sermones miscere? vbi, vt bene Ambrosius, *disceptatio sine ira, suauitas sine amaritudine, monitio sine asperitate, hortatio sine offensione.* Communi vero mensa frui, simul epulari, vbi de Deo, de Scripturis crebri incidunt sermones, vbi non venter cibis repletur; sed mens documentis reficitur, quam dulce est, quam expetibile? tale conviuium cui non placet? in quo, vt iterum Ambrosius: *Plus reficiat hominem Dominici nominis frequens invocatio, quam epularum multiplex, & copiosa collatio, melius pascat esurientem religio, quam sagina:* Exemplis vero ad morum conformationem, quid efficacius? sicut enim rei obiectæ species in speculum incurrit, ita ad exemplar suum quisq; componitur. Quid iam ad vitam recte instituendam desiderari potest? vbi qui studiosorum consuetudine fruitur, ἢ μίμησιν τῶν καλῶν ἢ μείωσιν τῶν κακῶν, vel imitationem bonorum, vel immiuutionem malorum facile perdiscet: Et quid hæc omnia proderint, nisi moderata disciplina animosi, & refractarij spiritus coerceantur: vt & bonæ indolis adolescentes præmijs invitentur, & duræ cervicis qui sint, pænis emolliantur, & subiugentur, sicut prudenter ille consulit, τὰ κάλλιστα ποιοῦντας προτίμα, τοῖς κοίριστα δρῶσιν ἐπιτίμα. Sed obijciet hic quispiam: Talem tu nobis describis Academicum, qualem vel Plato bonum ciuem, Aristoteles beatum, Cicero oratorem somniat: Non qui hodie sint, sed quales esse deberent Academici, subdole mones: Nunc enim colloquia facta sunt vaniloquia, conviuia Philosophica rariora sunt: Exempla caligant, laxatur disciplina. Ista iam de nonnullis fortassie nomine potius, quam professione Academicis, querela iusta videri potest: nam & apibus fuci, & oloribus anseres, & columbis nonnunquam se intermiscent, & ingerunt graculi. Quibus ego, si qui tales occurrant, quorum tamen numerum exiguum esse spero, meliorem mentem, & saniora consilia precor: hic enim opus est, vt bene iterum ille, βουλῇ συνετωτέρα καὶ εὐχῇ συντονωτέρα: consilio prudentiore, prece intentiore.

Lib. 1. officio. c. 12.

Serm. 43.

Agapet. libr. ad Iustinian. Imperator.

Agapet. numer. 28.

Sed vtcunq; quod ad illos, hic se res habet, quis, si ad ingentem illam vere studiosorum catervam oculos converterit, non multis gradibus vitam contemplatiuam & Academicam, tranquillam illam, & quietam, negotiosis, & tumultuarijs reipublic. discursationibus prætulerit? Bene Bernardus, *fælix domus, & beata congregatio, vbi de Maria Martha conqueritur:* Qui enim alia vitæ genera sectantur, veluti *cum turbis veniunt ad Christum, & illos per parabolas reficit,* id est, cum illis vacaverit, & per negotia liceat, Christum adeunt, & in Scripturis consulunt. Qui vero studiosorum professionem amplexantur, *aut indesinenter pedibus eius assident, aut sicut Apostoli, nunquam ab eo moventur,* vt apte Origenes; Deus nec in commotione, nec in igne, nec in spiritu, sed in sibilo auræ tenuis apparuit Eliæ: sic studiosorum sedata tranquillitas, non negotiorum molesta varietas, Deum nobis familiarem reddit: Optime hic Ambrosius, *Zabulun iuxta mare habitat, vt videat scilicet aliorum naufragia, ipse immunis sit, sic Ecclesia in hoc seculo, tanquam portus maritimus, per littora diffusa occurrit laborantibus.* Quod ille de Ecclesia dixit, quæ instar portus est in seculo naufragium passis, idem de Academica vita enuntiari potest.

De conuers. c. 21.

Homil. 1. in Genes. 1. Reg. 19.

De Patriarch. benedict. c. 5.

Hic veluti in portu navigant Musarum alumni, cum alij in salo fluctuant, & quantum cælum à terris distat, tantum fere, studiosorum, & negotiosorum vitæ interest, vt diuine Origenes, *Cœlum sedes Dei, terra scabellum; ita in his, quorum in cœlis conuersatio, residet Deus; in his, qui adhuc terreni, vltima pars providentiæ invenitur.* Hanc ego vobis fœlicitatem non invideo, viri Academici, sed perpetuam, & diuturnam, quibus possim precibus, exopto: Vt & vos gaudij vestri, & ego voti mei compotes simus, liceat mihi Apostoli consilium vobis suggerere, *quapropter manus remissas, & genua soluta surrigite, & rectas orbitas facite pedibus vestris, ne, quod claudum est, deflectat de via, sed vt sanetur potius;* vt qui omnia loca in terris implevistis, vrbes, insulas, castella, municipia, palatium, senatum, forum, etiam ipsa templa (vt *Tertullianus* de Christianis passim per orbem terrarum diffusis) clœestia etiam tabernacula impleatis; ad quæ nos perducat cum omnibus suis electis, adhuc in terris militantibus, benignissimus Seruator, potentissimus conservator, & Munificentissimus Remunerator Christus Ihesus, Deus, & Dominus noster, Optim. Maximus, cui cum patre, & spiritu sancto laus in secula. *Dat. Barlia 3. Idus Martij.* 1613.

Homil. 2. in Genes.

Hebr. 11. 12. 13.

Apologet.

Vestrum omnium in Christo amantissimus,

ANDREAS WILLET.

The Preface to the Reader.

WHat I haue promiſed, and in ſome ſort performed in this Treatiſe, the title ſet before the booke in part ſheweth: that which in ſome other larger tractates vpon ſome bookes of the Scripture I haue more fully, and (I may ſay) curiouſly followed, I haue in this compendiouſly and plainely handled: The former courſe, I conſidered, was ſpecially for the exercise of the learned, this is more for the popular vſe: Wherein I haue abridged the large Commentaries of ſome both old and new Writers: taking thoſe things, which ſeemed to mee moſt choice, and more worthy of obſeruation: And theſe things haue I done: the obſcure places are opened: difficult queſtions, and doubts reſolued, diuerſe readings of ſome places noted: contradictions in ſhew reconciled: ſome controuerſies of religion briefely touched: and morall obſeruations excerpted.

This firſt booke was printed before, and now is againe publiſhed, not with many additions: the ſecond is now firſt ſet forth. The Printer, in whoſe hands it ſome time remained, did put it to the Preſſe without my priuitie: yet vpon the perusing thereof, I find nothing which I acknowledge not to be mine, and hope the Reader ſhall not find it vnprofitable. I haue for the greater eaſe and benefit of the Reader, added to each booke an Alphabeticall Table: and before each of them I haue ſet a Latine Preface (becauſe I writ to Schollers, and to learned Men) vnto two worſhipfull Societies, of the Deane and Prebendes of Ely, and of the Maſter Fellowes, and whole companie of Students of Chriſts Colledge in Cambridge: to both which I am much bound.

These directions further I thought good to giue to the Reader, Mer. ſtandeth for Mercerus: Mar. ſtandeth f. Martyr. Pelli. f. Pellican. Bort. f. Borrhaius. Oſiand. f. Oſiander. Theſe letters, L. A. P. V. G. B. I. ſignifie, the Latine, Arius, Pagninus, Vatablus, Geneua, Biſhops, Iunius tranſlations, and S. is the Septuagint. The new Tranſlation of the Bible I haue not ſet downe by any ſpeciall marke (which is both faithfully and learnedly performed) both becauſe this Treatiſe was finiſhed before that Edition of the Bible was publiſhed, and was now without my knowledge printed: and for that I finde by comparing of the tranſlations, that this new either concurreth with ſome of the other, which are ſet downe, or agreeeth with that, which I reſolue vpon.

These my labours I commend to the Chriſtian Readers friendly cenſure, and both him, and it to Gods gracious bleſſing: who giue vs all grace, ſpecially the Miniſters of his ſacred Word, ſo to employ our talent, and to ſpend our time profitably here in earth, that we may one day heare and receiue that heauenly and comfortable ſentence, from our Lord and Maſter, Matth. 25. 21. It is well done good ſeruant and faithfull, thou haſt beene faithfull in little, I will make the ruler ouer much: enter into thy Maſters ioy: To the which the Lord bring vs in his good time, thorough our Bleſſed Sauiour Chriſt Ieſus, to whom be praiſe for euer: Amen.

A. W.

I. Sam. Chap. I.

1. Quest. v. 1. *Of Ramathaim Zophim.*

1. SOme read of one of the two Ramathaims: *B. Genev.* but one is referred rather to the word going before: *erat vir vnus*, or *quidam, there was a certaine man*, because the Hebrew preposition *min, of*, is put before Ramathaim, not before *achad, one*. 2. Some because Ramathaim is put in the duall number, thinke that there were two cities of that name, and that here that Ramath is meant which was situate in mount Ephraim. *G. V.* but it seemeth rather, that this Ramath is put in the dual number, beeing one and the same citie, yet consisting of two townes as two parts: *I.* the one opposite vnto the other: *Pellic.* for afterward, v. 19. it is simply called Ramath: *Osiand.* yet there were two other Ramaths, one in Beniamin, and an other in Nephtali. *Ium.* 3. Now Zophim is added, not so called, because there the Prophets dwelt, which are called, *Zophim, Speculatores, watchmen, Seers*, or *beholders*, *Chald.* or because it was situate in an high place, *tanquam in Specula*, as in a watch-towre, or looking place, *Pellic.* but because it was situate in the countrey or region of Zuph. c. 9. 5. *Ium.* which might haue the name also of *Zuph*, of whom Elkanah was descended, as this verse sheweth, called also *Zophai*. 1. Chr. 6. 26. *Borrh.*

2. Quest. *why Elkanah is called an Ephrathite.*

1. Some thinke that he was of the tribe of Ephraim. *Vat.* but that cannot bee: for he was a Leuite, and descended of *Kohath*, 1. Chron. 6. 22. 2. He was then so called, because he dwelt in mount Ephraim, among the Ephramites, as the beginning of this verse sheweth: *Ium.* so *Iosephus* saith, that he dwelt *in sorte Ephraimitarum*, in the lot of the Ephraimites: and the *Chald.* he was, *ex monte domus Ephraim*, of the mountaine of the house of Ephraim: for vnto the Kohathites, which descended of Kohath (but not by Amram) were allotted certaine cities in mount Ephraim, Iosh. 21. 20. *Pellic. Borrh.* 3. This tearme of Ephrathite, in an other sense belonged to Iudah: as Isshai the father of Dauid of Bethlehem is called an Ephrathite, 1. Sam. 17. 13. and Bethlehem is called *Ephrathah*, Micah 5. 2. that is, of *Iudah*, which was called Ephratha, of Ephrath the wife of Caleb, 1. Chron. 2. 19. *Ium. in Micah* 5. But in that sense is it not taken here. Reconcil.

3. Quest. v. 2. *Of Elkanah his two wiues.*

1. This *Polygamie* of the Fathers vnder the Lawe in marrying one or two wiues, was not simply lawfull or dispensed with, which is the opinion of *Caietanus* and *Durandus*, with others of that side: but that cannot be, for our Sauiour saith in the like case, *from the beginning it was not so*, Matth. 19. 8. So also the Prophet Malachie, *Did not he make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly seede*, Malac. 2. 15. 2. Wherfore the truer opinion is, that this was an humane infirmitie in the Fathers, to take vnto them two or more wiues: and such mariages were not without great inconueniences: for there was continual emulation between them, as betweene Sarah and Hagar, Leah and Rachel, and here betweene these two wiues of Elkanah. *Pellican.* And the first that brought in *bigamie* was Lamech of the cursed seede of Cham: yet because then the temporall promises of that nation depended vpon their carnall generation, it pleased God to winke at this infirmitie, and tolerate it in them, till the Messiah came, when no longer the Church of God should be tied vnto the people of the Iewes: but spirituall children should be begotten vnto God from all nations euen among the Gentiles. *Osiand.* See more of this question Hexap in Gen. c. 16. confut. 1. c. 25. qu. 23.

Questions and doubts discussed

4. Quest. v. 3. *Of Elkanah his yearely sacrifice.*

1. Whereas it is said, this man went vp *from yeare to yeare*; it is to bee conceiued, that he with the males of his house went vp thrice euerie yeare, at three solemn feasts, of the *Pasch*, *Pentecost*, and the feast of *Tabernacles*, according to the law, Deu. 16. 16. *Bor.* 2. But he for his part, beeing a Levite, went vp oftner to doe his seruice at the Tabernacle, vnlesse in those corrupt times the worship of God were neglected. *Pell.* 3. But he with all his familie, not the males onely, but with his wiues also, went vp but once in the yeare, *Vat.* as v. 21. he is said, to goe vp with all his house to offer the yearely sacrifice: which it seemeth by that place to haue been offered but once in the yeare. 4. He dwelt not in Shiloh, either because he was dismissed from seruice by reason of his age: or, which is more like, because the Leuites were dispersed among the people to instruct them. *Mar.*

5. Quest. v. 5. *Of the portion which Elkanah gaue to Annah.*

1. Some read, he gaue her *one double part*. *Iun.* but these words then should implie a contradiction, to giue her *one part*, and yet double. 2. Some read, *he gaue her a portion with a sad countenance*. *L.V.* and they make this the sense, because she had no children, to whome he should giue portions likewise, and so shee had but her single part: he gaue it her with an heauie cheare, because she had no greater portion. *Osiand. Borr.* But though shee had no children, it was in his power to giue her (that notwithstanding) as large a portion, as it pleased him: and againe in this sense, there should bee small coherence in the next words, *because he loued her*. 3. Therefore the phrase in the Hebrew, signifying *a gift of the face*, it is better interpreted, a worthie gift, such as men vse to looke vpon with a cheare full face, *Pellic.* or such as may be set before an honourable person. *Vat.* so also *B.G.* And in this sense the next words follow well: *he gaue her a worthie portion, because he loued her*: as Ioseph gaue vnto Beniamin a greater portion, then to his other brethren, because he loued him more.

6. Quest. v. 9. Of whom it is meant, *after they had eaten in Shiloh.*

1. The words are, *after the eating*, which some vnderstand of Hannah, that she rose vp, after she had eaten and drunke. *Lat. Chal. Vatab.* but it is said before, v. 7. *shee did not eate*: and though the word *achlah*, haue a feminine termination, yet that is supposed to be paragogically added. 2. Some doe reconcile the places thus: that she did eat with them, though shee had drunke no wine, nor strong drinke with them, as shee saith to Eli, v. 15. *Osiand.* but yet the contradiction remaineth still, because v. 7. it is said, *shee did not eate*. 3. Some therefore apply it vnto Elkanah, Anna arose, after hee had eaten. *Iun.* 4. But seeing the rest of the familie went vp also with Elkanah, and they did all eate before the Lord, it is better vnderstood, *after they had eaten*, *sic Pell.* and *B.G.* so also the Septuag. μετὰ τὸ φαγεῖν αὐτὸν, after they had eaten: so readeth also *Pagnin.* And yet it is like that Annah by the perswasion of her husband, ver. 8. might haue eaten somewhat to comfort her. *Borrh.*

7. Quest. v. 11. *Of Hannahs vowe.*

1. A vowe is properly of that, which is not otherwise in that particular strict manner due without a vowe, and therefore, whereas the Leuites were without vowe or special profession made, to serue in the Tabernacle, Annah doth not vow that her son, for whom she prayeth, should be in that generall manner holy vnto God: but wheras the Leuites began not to serue before thirtie, and their seruice ended at fifty, she voweth to giue her sonne vnto God all the dayes of his life: and not to redeeme him with money, which libertie was graunted by the lawe: *Mar.* and beside he should be a Nazarite, neither to drinke strong drinke, nor to suffer a razor to come vpon his head: which strict profession generally the Leuites entred not into. *Osiand.* And extraordinarie grace appeared in this child, as in Iohn Baptist, and therefore they did specially consecrate him vnto God, and that not without Gods speciall direction. *Pellic.* 2. Beside, whereas the wife could not make a vow to stand in force without her husband, Numb. 30. as appeareth in the storie of Samson, Iud. 13. it is like that either she had her husbands consent before, *Iun.* or else hee agreed to it afterward and ratified it: *Borrh.* because it is called his vowe, ver. 22. and he is said to haue lent him vnto God,

Reconcil.

c.2.20. for the verb *shaal, he lent*, is of the masculine gender there. 3. This vow, which Hannah laieth vpon her sonne, is not like the superstitious Popish vowes, when Parents doe consecrate their children to Monkerie: 1. for the vowe of the Nazarites hath the warrant of Gods word, so hath not the other: 2. that vowe was possible inough, so is not the other, but to those that haue the gift of continencie: 3. and they haue an opinion that Monasticall life is meritorious, which conceit was not then had of the Nazarites vowe. *Osiand.* Controversie of Vowes.

8. Quest. v. 16. *What a daughter of Belial is.*

1. This word *Belial*, is generally taken for one exceedingly wicked: the *Septuag.* translate, θυγατέρα λοιμὸν, a pestilent woman: which some thinke to signifie one, *absq; iugo*, without a yoke, *Lat. Pell.* voide of all feare of God. *Bor.* But it seemeth rather to be deriued of these two words, *beli*, which signifieth *without*, and *iugual*, which is to be profitable, or to prosper. *Mont. Pag.* And so *Belial* noteth such an one, as is altogether vnprofitable, and which shall not prosper: the verie child of the Deuill. *Osian.* 2. Where we see what account this holy woman made of drunken persons, and of drunkennesse: she counteth them the sonnes and daughters of Belial. And in deede vnto them fitly agree all the significations of this word: 1. they are licentious and lawlesse, without any yoke, or bridle to keepe them in: 2. they are altogether vnprofitable, they neither doe good to others, nor themselues: but wast their patrimonie with riotous liuing; as the parable of the prodigall child sheweth: 3. and such doe neither prosper in this world, but consume both their goods and their flesh, and besids without repentance doe exclude themselues from the celestiall inheritance. 1. Cor. 6. 9. Drunken persons the sonnes of Belial.

6. Quest. v. 20. *Of the name* Samuel, *or* Shemuel.

1. This name is commonly read Samuel, but in the originall it is Shemuel; but because vse and custome hath so obtained, and the Septuag. so read, whose pronouncing of the name the Apostle followeth, Heb. 11. 32. it is fittest (because of the noueltie of sound) to bee so retained. 2. And the etimologie of this name is this: it is deriued some say, of two words put together, *Iun.* some of three: rather of fowre, of the word *shaal*, which signifieth to aske, whereof it keepeth onely the first letter, and of the preposition *min, of*, retaining the first letter also, of a pronoune affix, which signifieth *him*, and of *eel*, God: that is, I haue asked him of God, *Pellican. Mart.* 3. This teacheth vs, that good names should be imposed vpon children, whereby both the parents and the children should be put in minde of their thankfulnes toward God. *Pellic.*

10. Quest. *Of Elkanah and Hannah their offering.*

1. Whereas they brought three bullocks, and yet slew but one, v. 25. *R. Ben Gers.* thinketh, that one was sacrificed the first day, the other the two next: some, that one was for a burnt offering, the other for peace offerings. *Mart.* But the other two (it is more like) were giuen vnto the high Priest Eli; for he with the rest of the Priests liued of the oblations and sacrifices. *Osiand.* 2. And whereas they brought an Ephah of flower, that is, ten gomers, or tenth deales, that was according to the lawe, which prescribed three tenth deales to be offered with a bullocke, Numb. 15. 9. and the tenth which was *ouerplus*, was either for their diet, *Bor.* or giuen ouer and aboue of their liberalitie. *Pellic.* Reconcil.

11. Quest. v. 24. *At what age Samuell was brought to the Tabernacle.*

1. The Hebrew interpreters thinke, that Samuel was weaned at 24. moneths, that is, after two yeares, and then brought vp to the Lord: and they commend Hannahs pietie therein, that would not deferre to pay her vow vnto God. 2. *Lyranus* thinketh that Samuel was sixe or seauen yeare olde, when hee was presented vnto God: which opinion *Peter Martyr* reiecteth, because shee should haue then deferred too long to haue paied her vowes vnto God. But it seemeth to mee to be the more probable, for these reasons: 1. because Samuel immediately after his comming ministred vnto the Lord, chap. 2. 11. which a child of two yeare olde could not doe: 2. shee neuer hauing had any childe before, would not so soone weane him from the breasts: as it is thought that Sarah weaned not Isaac till hee was fiue yeares olde; for at the time of the feast, when hee was weaned, Ismael mocked

ked him. 3. It had beene a great trouble to bring children ſo young to the Tabernacle, vnleſſe a nurſerie had beene appointed for them there. 4. Neither did ſhe deferre the paying of her vow, ſeeing ſhee kept him but vntill ſuch time, that he ſhould be fit for the Lords ſeruice.

12. Queſt. v. 27. *What things are to be prayed for, and how they are obtained.*

1. Some queſtion is here mooued, whether it be lawfull to pray for things temporall and indifferent, as here Hannah prayed for a child and obtained him. *Chryſoſtome hom. 8. in Timoth.* is of opinion, that onely things ſpirituall are to be prayed for: things temporall not in particular, but in generall, as wee pray for them vnder the name of bread in the Lords praier. *Contr.* But it appeareth by the examples of holy men, in the Scripture, that it is lawfull to pray for things temporall, as Abraham prayed for Iſmamael, Moſes for victorie againſt Amalek: but here two conditions are required, that we ſhould pray for tranſitorie things, *tranſitorie*, tranſitorily, not with ſuch feruencie and deſire, as for things ſpirituall: ſecondly, we muſt propound vnto vs a good end to vſe them to Gods glorie. 2. But yet we muſt not thinke, that wee are heard for the merit of our prayer; God heareth vs in mercie: yet prayer is appointed as the way and the meane, wherein we muſt walke; it is not the cauſe of granting our requeſts. *Mar.*

13. Queſt. v. 28. *Who is ſaid to haue worſhipped God.*

1: Some read, they worſhipped the Lord there. *L. Oſiand.* but the word *iſhtachu* is put for *iſhtachaueh*, and is of the ſingular number, as Geneſ. 4. 47. 31. in the ſame word Iakob is ſaid to haue bowed himſelfe: but when it is put in the plurall number, it is *iſhtachauu*: as Exod. 12. 27. 2. They which read in the ſingular number, ſome vnderſtand it of Samuel, *Ium*, but he was at this time a verie child: ſome referre it to Elkanah. *Bor. Mar.* But the communication is here betweene Heli and Hannah: Elkanah is not here mentioned; therefore it is beſt vnderſtood of Heli, *V. Geneuenſ.* that as he bleſſed Hannah before, and prayed for her, ſo now alſo he giueth thankes vnto God, ſeeing the fruit and effect of his bleſſing.

CHAP. 2.

1. Queſt. v. 1. *How Hannah is ſaid to haue prayed, giuing thankes.*

1. BEcauſe giuing of thanks is a kind of prayer, and in giuing of thanks, prayer alſo is included; as the Phariſie is ſaid to haue prayed, when he gaue thanks, Luk. 18. ſhee is ſaid in giuing thanks alſo to haue prayed. *Genev.* 2. And further, as ſhee giueth thanks for Samuel her ſonne, whome ſhee had receiued; ſo alſo ſhee further commendeth him by her praier to the bleſſing of God. *Vat.* 3. As alſo this ſong beeing propheticall concerning the Meſſiah, and the encreaſe of Gods people, and the deſtruction of their enemies, ſhee prayeth alſo that in good time the Lord would effect all his gratious promiſes toward his church. *Bor.* 4. By Hannah, let women learne to lay aſide all wanton and vnwomanly ſongs, and ſing onely to the praiſe of God. *Pellic.* 5. *R. Ben Gerſon* otherwiſe diſſolueth this doubt, that this ſong of Hannah conſiſteth partly of thankſgiuing, and partly of a prayer: as ver. 10. ſhe praieth that God would thunder vpon the wicked, which came ſo to paſſe, chap. 7. but this ſeemeth ſomewhat curious. 6. Now whereas the Apoſtle forbiddeth a woman to ſpeake in the congregation, 1. Cor. 14. this example of Hannah was extraordinarie, as likewiſe of Deborah, Iud. 5. as of the prophet Huldah in Ioſias time: the Apoſtle meaneth, that ordinarily women ſhould not ſpeake in the Church: but extraordinarie propheſiyng is not forbidden vnto them: as 1. Cor. 11. he ſheweth that a woman ſhould not prophecie or pray bare-headed: which is to be vnderſtood of the extraordinarie gift. *Mar.*

Reconcil.

2. Queſt. v. 3. Of the meaning of thoſe words, *actions are not directed, &c.*

1. Some read theſe words affirmatiuely, *by him enterpriſes are eſtabliſhed: Genevenſ.*

which

which some apply vnto God, *his purposes shall come to passe. B. Vat.* some to the actions of men, which are ordered, disposed, and directed by God. *Borr. Pellic.* and thus affirmatiuely read *Lat. Septuag. Pag.* 2. But seeing the word in the text is *lo*, with aleph, not *lo*, with vau, it properly signifieth *not*: and so the words must be read negatiuely, *actions are not directed*: that is, without him: *Iun. Osiand. Mont.* He ouerthroweth and disappointeth the enterprises of the wicked, as the next verse sheweth, *the bowe is broken, &c.*

3. Quest. v. 6. Of these words, *the Lord bringeth to the graue, or hell.*

1. The word *sheol* signifieth first the graue, the place of bodies, when they are dead and lie in darkenes, and fall to corruption: secondly, by a metaphor, it signifieth the state of aduersitie and miserie in this world, when men are depriued of outward comfort, and sit downe as it were in darkenes mourning, as Anna was continually afflicted and perplexed of her aduersarie in the house: thirdly, it signifieth the forlorne estate of those which are depriued of Gods fauour and of inward comfort, and feele the wrath of God, whether for a time, as our blessed Sauiour vpon the crosse, when hee complained hee was forsaken: and for one to feele himselfe for the time as forsaken, what is it else, *quam inferni cruciatum sentire*, then to feele the torment of hell? or when they are vtterly cast off, as Cain despairing of forgiuenesse, and Saul forsaken of Gods spirit, did feele as an hell in their conscience: fourthly, it signifieth the verie state of the damned tormented in hell. *Bor.* 2. But in this place, though most read, *ad infernum*, to hell: εἰς ἅδου, *Sep. L. Chald. Ar. Pag.* yet it more properly is interpreted the graue, *Iun. B. Gen.* as the words next before going doe shew: *the Lord killeth, and maketh aliue*; then it followeth, *the Lord bringeth to the graue, and raiseth vp.*

4. Quest. v. 15. *Of the sinne of Eli his sonnes in robbing the offerings.*

Their sinne committed toward the offerings of the Lord, was not of one sort, but diuerse. 1. They were guiltie of theft and robberie, that whereas the breast only and right shoulder belonged to the Priest of the peace offerings, Leuit. 7. 31. they tooke more, (beeing not contented with their ordinarie portion) euen whatsoeuer the flesh hooke brought vp. *Vat. Iun.* 2. They also comitted sacrilege: for whereas the Lord was first to be serued, and the fat first burned, Leuit. 7. 31. they would exact their fee, and more, when as yet the Lord had not his due. *Borr. Iun.* 3. They did it with rapine and violence, not staying to receiue it at the offerers hand, but beeing their own caruers. *Osiand.* 4. They offended also in the sinne of wantonnes, catching the flesh being yet rawe, that they might dresse it to the Priests liking. *Pellic.* 5. So the sinne of the young men was verie great: 1. in respect of themselues that committed it, who beeing priests should haue giuen a good example vnto others: 2. in regard of God, against whom they were presumptuous: 3. in respect of the great hurt and inconuenience which did arise hereof; they caused the pople to abhorre the sacrifices of the Lord.

5. Quest. v. 18. *Of Samuels linnen Ephod.*

1. Samuel beeing a child, not aboue 12. yeare old, as *Iosephus* thinketh, by special dispensation, ministred before the Lord, and ware a linen Ephod, whereas the Leuits ordinarily did not minister before they were thirtie yeare old, Num. 4. 3. *Pel.* 2. There were two kinds of Ephods belonging to the seruice of the Tabernacle, one peculiar vnto the high Priest, wrought with gold and blew silke; an other of linen only, which was common to all the Leuites and Priests: as Saul is said to haue slaine 85. Priests that did weare a linen Ephod: and of this sort was Samuels Ephod. *Borr. Mar.* 3. Yet was there a third kind of Ephod, which was a ciuill garment, of white linen, vsed in the time of mirth and ioy: such an Ephod Dauid put on, when he daunced before the ark, 2. Sam. 6. 14. whereupon the Preacher saith, *At all times let thy garments be white*, Eccles. 9. 8.

6. Quest. v. 20. Of the meaning of these words, *for the asking which he lent or bestowed vpon Iehouah.*

1. Some read, *which she asked of Iehouah. B. G.* but the word *shaal* is of the masculine gender, and therefore cannot agree vnto Hannah. 2. Some read, *which he asked, V. A. C.* but Elkanah asked not the sonne of God, but Hannah his wife. 3. Therefore

the beſt reading is, which he lent or beſtowed vpon Iehouah, *P.* as the word is taken, c.1.28. 4. Some read in the ſecond perſon, *quod commodaſti, ἔχρησας, S. haſt lent or beſtowed:* but the verbe *ſhaal* is of the third perſon, ſo alſo *Iun. exoratum reſtituerat*, which beeing asked thou haſt reſtored: but here the word *reſtituerat*, reſtored, is ſupplyed: now whereas the perſon is changed, *Iehouah appoint thee ſeed*, and then it followeth, *for the aſking, which he beſtowed:* theſe latter are the words not of Eli to Elkanah, but of the author concerning Elkanah. *Iun.*

7. Queſt. v. 22. *Of the women that aſſembled at the doore of the Tabernacle.*

1. Some read, which watched, *V. L. B.* or warfared. *A.* ſome, which came. *S. C.* rather, which came in troupes or armies, *I.* were aſſembled. *G. P.* ſo is the word taken, Exod. 38.8. 2. Some thinke they were ſuch women, as came in troupes to be purified according to the lawe, *V. Gen.* yet not they only, but other deuout women came flocking in troups to the Tabernacle, to ſerue the Lord in faſting and prayer, *Oſiand.* ſuch was Hannah, Luk. 2. *Mart.* ſo we read, Exod. 38.8. of women that came thither of deuotion, *Iun.* ſo they were as in the Lords warfare, as the ſame word is vſed of the Leuites, Numb. 4.3. *Borr.* 3. Wherein appeareth the abominable ſinne of the ſonnes of Eli, who beeing of a ſacred calling, committed vncleannes in a ſacred place, with religious women: if they hauing the remedie of marriage fell into this ſinne, what may be thought of the forced ſingle life of many Popiſh ſhauelings, that were denied this remedie? *Pellican. L. Ben Gerſon* to extenuate the ſinne of the Prieſts, ſaith that they did not commit adulterie with them, but onely neglected their ſacrifices, and ſo cauſed the women to waite ſtill at the doore of the Tabernacle; and he giueth this reaſon, becauſe Eli reprooueth them not for this ſinne, nor yet the man of God, that came to Eli. *Hieronim* in his traditions ſheweth an other conceit of the Hebrewes, that they perſwaded the women to lie with their husbands before they were purified. *Contra.* The text is euident, that they, that is, Eli his ſonnes lay with the women: for the word is put in the maſculine gender: Eli onely toucheth their ſinnes in generall: and it was ſufficient for the man of God to ſhewe that by their prophanneſſe, they were worthie to be put from their prieſthood; though no mention be made of their ſinnes. *Mart.*

Of forced ſingle life.

8. Queſt. v. 25. *Of the greatneſſe of the ſinne of Eli his ſonnes, vpon theſe words, Who ſhall plead for him?*

1. Some expound thus, that whereas in treſpaſſes committed betweene men, the Magiſtrate may intercede, and take vp the matter: in ſinnes committed againſt God, there is no mediatour, but onely Chriſt: *Oſiand.* but this is not the meaning, as may appeare, c.3.14. where the Lord ſaith, that the ſinne of Eli his houſe *ſhall not be purged with ſacrifice for euer:* therefore the difficultie of forgiueneſſe of ſuch ſinnes is here ſhewed: for euen other ſinnes alſo are remitted by the mediation of Chriſt. 2. Wherefore here is a diſtinction of ſinnes ſet downe, which are committed either againſt man, or againſt God: and of this ſort is that ſinne, which is called in the newe Teſtament, ſinne or blaſphemie againſt the holy Ghoſt. *Bor.* 3. For if any wilfully and malitiouſly doe ſinne againſt God, contemning his word, there is no mediation or interceſſion left for him, how much more, if the Prieſt himſelfe, who vſeth to pray for others, ſhall with an high hand ſinne againſt God. Of this ſinne of obſtinacie and malitious contempt ſpeaketh Moſes, that, he that doth any thing with an high hand, and blaſphemeth the Lord, ſhould be cut off from among his people: Numb. 15.30. that is, without redemption. Such are ſaid to prouoke the Lord to anger, Ier. 7.18. for ſuch the Prophet is forbidden to pray, Ier. 11.14. and 14.11. And this is that ſinne, which the Apoſtle calleth a *treading vnder foot* the ſonne of God, and a deſpiting of the ſpirit of grace, Heb. 10.26. *Iun.* for which the Apoſtle would not haue one to pray, 1. Ioh. 5.16. which ſinne ſhall neuer be forgiuen, Mar. 3.29. not that it is therefore irremiſſible, becauſe God is not able to forgiue it, but becauſe the grace of God hath no place in them that are indurate in their ſinns, and their hard and impenitent heart is vncapable of grace. *Pell.* 4. In this ſinne three things are ſpecially to be obſerued, 1. the obiect, it muſt be in ſuch things as concerne God, it is a ſinne in matters directly tending to

Of ſinne againſt the holy Ghoſt.

the

the dishonour of God: 2. it must be committed by such as haue knowledge; and so sinne against their iudgement and conscience: 3. the manner must be respected: they sinne with an high hand, of malice, obstinacie, and contempt: in all these three were the sonnes of Eli found guiltie.

9. Quest. v. 25. Of the meaning of these words, *they hearkned not to the voice of their father, because the Lord would kill them.*

1. Some referre this to the absolute decree of God, whereby he had ordained the sonnes of Eli to destruction, which went before their rebellion and obstinacie; and they adde further, that as of saluation, so of condemnation, there are two causes: the first, which is the decree and will of God: the second, of the one faith, and the grace of God, of the other, contempt and disobedience: and that herein no reason can be yeelded of Gods will, which is most iust: *but he hath mercie on whom hee will, and whom he will he hardneth. Berth. Pellican.* But this seemeth not so to be taken of Gods absolute and eternall decree: 1. because here mention is made not of their euerlasting damnation, but of their violent death: 2. it would be inferred, that Gods will should be the cause of their hardning, which in no wise is to be admitted: 3. because the positiue and actuall decree of reprobation and destinie vnto damnation, is not without respect vnto mans finall impenitencie, howsoeuer the reiection of them, in not electing them, is the act onely of Gods will; in which sense it is said, that God will not the death of a sinner, neither doth he desire that the wicked should die. Ezech. 18. 23. God out of his owne will electeth whom he will, and reiecteth the rest: and those so reiected, he ordaineth vnto condemnation, but iustly for their sinnes. 2. Wherefore the will of God is here rather referred to Gods setled and determinate purpose, arising from their obstinacie and impenitencie, whereby he had set it downe with himselfe to punish them by death, and so to denie them grace of repentance, as being giuen ouer to a reprobate sense. *See Iun. Osiand. 3.* And further, whereas it is said, Ezech. 18. that God will not the death of a sinner: and yet here, that God would kill them: first, it may be answered, that the Prophet speaketh of penitent sinners, whose death indeed the Lord will not, neither shall they die: but here of obstinate and impenitent sinners: secondly, *Augustine* distinguisheth betweene the simple and absolute will of God, and *voluntas retribuens*, his recompensing will: simply God willeth not death, neither made he death: but it was brought in by sinne: yet God as a iust Iudge willeth it, as it is a punishment of sinne. *Mart.*

Of the decree of reprobation.

Reconcil.

10. Quest. v. 25. *Whether any may be said to sinne with the will of God.*

This question is mooued by occasion of these words: they obeyed not the voice of their father, because the Lord would slay them: as though God should be the cause, why they obeied not the voice of their father. 1. First, here the Manichees did most impiously affirme, that there were two beginnings, and two chiefe Princes, one of light, and an other of darknesse: from the one proceeded good, from the other euill: but this is directly contrarie to the Scriptures, Psal. 135. 6. *That God doth whatsoeuer pleased him in heauen, and in earth:* therefore there is no contrarie power against God. 2. Some thinke, that God suffereth sinne to be done onely in the world, and otherwise concurreth not, then in leauing and suffering sinners: which was the opinion of *Iulian* the Pelagian against whom *Augustine* writ: but if God be said to permit and suffer, as he doth (for by his absolute power he could hinder, that no sinne should be committed) he either suffereth sinne against his will, which cannot be said, for nothing can resist his will; or with his will: if he willingly permit, then there is more then a bare suffering: likewise, the phrase of Scripture, when he is said, to harden Pharaohs heart, to bidde Shemei curse Dauid, to giue ouer to a reprobate sense, doe shew more then a permission. 3. Therefore, although sinne may be saide in some respect to stand with the will of God, as shall be shewed, yet God is no way the author or cause of sinne: but euery man is tempted and lead aside of his own concupiscence, Iam. 1. 14. but how sinne standeth with the will of God, it now followeth to be declared.

1. God concurreth in euery action as a generall cause: for whatsoeuer is wrought

by the second causes, proceedeth originally from the first cause: for in him we moue, we liue, and haue our being, Act. 17. but the euilnes of the action issueth from the second causes: as the rider is the efficient cause of the going of the lame horse, but his lame going is of himselfe.

2. God also concurreth in subtracting and denying his grace; where he giueth grace, it is of mercie: where he withholdeth, it is iust: for none are depriued of his grace, but the vnworthie, and such as refuse: but why God giueth not like grace to al, there is no other reason, but his good pleasure.

3. Sinne as it is sinne, standeth not with Gods will, but as it is the punishment of sinne.

4. God is willing sinne should be done, because he knoweth how to vse it to his glorie; as the fall of Adam was the occasion of the redemption of the world.

5. God concurreth in the actions of sinners, as a supreame iudge, and ouer-ruler: sometime staying sinne before it be done: by punishing it, when it is done; and in the wicked by drawing forth their malice, and causing it to appeare, as in this sense he is said to haue hardned Pharaohs heart.

6. Yet Gods will is to be considered two waies: there is his secret, and reuealed will: as when he bid Abraham sacrifice his sonne, his reuealed will was that he should slay him, his secret will, that he should not: so Gods will reuealed is against sinne; but it standeth with his secret will, as is before shewed. *Martyr.*

11. Quest. v. 30. Of these words, *I said, that thine house, and the house of thy father should walke before mee for euer:* when this promise was made concerning Eli his house.

1. Some thinke, that whereas Eli came of Ithamar the sonne of Aaron, in the time of the Iudges, the sonnes of Eleazar, in whose posteritie the high Priesthood was setled, abusing themselues and their place, their office was taken from them, and giuen conditionally vnto the sonnes of of Ithamar, if that they faithfully would execute the same. *sic Berrh. Osiand. Mart.* But seeing no such conditionall promise made to the sonnes of Ithamar, is mentioned in Scripture, it is hard to coniecture it: and beside, seeing the Lord had promised vnto Phinehes and his seede the high Preists place for euer, Num. 25. how could this promise stand, if that office were afterward assured vnto an other? it is like then, that in those disordered times vnder the Iudges, especially the posteritie of Phinihes beeing vnfaithfull in their office, they of Ithamar tooke occasion to vsurpe the Preists place, without any such assignment from God. 2. Therefore the more probable opinion is, that here reference is had to the first election of Aaron and his seede to the Priesthood, Exod. 29. 9. that his whole seede should haue enioyed that priuiledge: but now part of Aarons house, such as came of Ithamar, for the sinne of Eli his house, are cut off. *sic Iun.*

12. Quest. v. 30. Vpon these words, *but now it shall not be so.*

Here ariseth a great doubt, seeing Gods promises are most certaine, and his decree immutable; how the Lord here is brought in, saying and vnsaying againe. 1. The answer is, that Gods promises some are absolute without any condition, as was the promise of the Messiah; some are propounded vnto vs conditionally: especially the temporall promises made vnto the Israelites, depended vpon the condition of their obedience, so was the priesthood promised to this familie of Eli: *Mar.* so now life euerlasting is promised to the faithfull and beleeuers. 2 But will some say, doth then Gods election depend vpon our workes, or beleefe? No: in no wise; for God as he hath promised the reward, so also, to those whome he purposeth to make heires of his promise, he hath likewise ordained the meanes, to giue them faith, and all other graces, to apprehend and lay hold of the promises, which are denied vnto those, that are depriued of the promises. 3. Gods promises then are onely effectuall to those, which by a liuely faith, doe apprehend them; the rest, which by their disobedience doe fal off from Gods promises, doe not worke any alteration in the purpose of God, who foresaw both their disobedience, and that his promises belonged not vnto them.

13. Quest.

13. Queſt. v. 27. *What man of God it was that was ſent vnto Eli.*

1. Diuers opinions there are of this matter: ſome thinke it was Elias, ſome an Angel appearing in humane ſhape, ſome that it was Elkanah, or ſome other of Phinehes race. *ex Vatab.* 2. But it is more probable, that it was Samuel himſelfe, who thus ſpeaketh modeſtly of himſelfe: ſo that this is ſet downe by an anticipation or preuention of the ſtorie; which is more fully declared in the next Chapter. *ſic Iun. Ioſephus.* The reaſons are theſe, becauſe it is ſaid there was no manifeſt viſion in thoſe daies, c. 3. v. 1. that is, no propheſie, as the *Chald.* and conſequently no Prophet. 2. In the next chapter v. 3. relation is made to this commination, as beeing in effect all one, and the ſame. 3. Samuels vnwillingneſſe to tell, what he had heard, and Heli his patient hearing of it, in the next chapter, ſhewes that it had not beene told him before.

14. Queſt. v. 34. *Of the ſigne, which the Prophet gaue, and generally of ſignes.*

1. Becauſe that there were fewe Prophets in thoſe daies, there was no manifeſt viſion, c. 3. 1. it was therefore neceſſarie, that this Prophet ſhould confirme his propheſie by a ſigne: which kind of demonſtration by ſignes, of it ſelfe doth not giue credit and authoritie to the propheſie, but as the ſpirit of God, working by the ſigne as the inſtrument, perſwadeth the heart. 2. The ſigne is, by the accompliſhment of a part of the propheſie, to ſhew the certentie of the reſt: ſo becauſe whatſoeuer God hath heretofore promiſed to his Church is performed, as concerning the incarnation, paſſion, reſurrection, aſcenſion of Chriſt, we thereby are aſſured, that God will performe the reſt, as of the deſtruction of Antichriſt, the generall reſurrection, the day of iudgement. 3. Now becauſe ſignes alſo may be wrought by the operation of Sathan, as the Egyptian Sorcerers did, and Sathan may ſometimes foretell things: theſe differences are to be obſerued, betweene true and falſe predictions. 1. The ſignes, which the true Prophets gaue, did alwaies take effect, and neuer failed: Sathan ſometime ſpeaketh true, but more often lyeth: 2. the propheticall predictions were propounded manifeſtly and plainly, the oracles of Sathan were doubtfull and ambiguous: 3. the propheticall tended to a good end, for the maintenance of true religion: the diabolicall to the aduancing of ſuperſtition and falſe religion: which is the true marke to diſcerne true propheticall ſignes from falſe. Deut. 13. 2. *Mar.*

15. Queſt. v. 32. *Of the puniſhment threatned to fall vpon Eli and his poſteritie.*

1. The firſt iudgement is, that the houſe of God ſhall be diſtreſſed, *thou ſhalt ſee the diſtreſſe of the habitation of the Lord*, the Arke beeing taken: *Iun.* the moſt read, *thou ſhalt ſee thine enemie* in the habitation of the Lord: but, that is ſpoken of afterward, v. 35. and it is not like, that this great iudgement of taking the Arke ſhould be omitted, ſeeing the Lord ſaith, c. 3. 12. he will bring vpon Eli his houſe, all things which hee had ſpoken, *and when I beginne, I will make an ende*: it is like therefore that all, which afterward befell Eli his houſe, was before ſpoken of.

2. The ſecond calamitie is, that for a long time there ſhould not be an old man left in Eli his houſe: for he and his ſonnes dying in one day, they left behind them but two yong ſonnes, Abitub and Ichabod, whereof mention is made, c. 14. 2.

3. The third calamitie is, that all the reſt of his houſe ſhould die, when they are men, which ſome vnderſtand, that before they come to be thirtie yeare old, fit for the ſeruice of the Tabernacle, they ſhould be taken away by death: *Oſiander.* But rather here is particular reference to that lamentable accident, when Saul put to the ſword 85. of the prieſts, which did weare a linen Ephod, beeing then men growne of thirtie yeare old at the leaſt: all of them were put to the ſword, ſauing Abiathar, who liued to ſee greater ſorrow: for beſide the afflictions of Dauid, whereof he was partaker, he ſurviued to ſee himſelfe diſplaſed, and Zadok put in his place; & therefore it is ſaid, *to cauſe thine eyes to faile*: Heli in his poſteritie grieued to ſee an other not of their family preferred to the prieſthood: the like phraſe when one is ſaid to ſee or faile in his poſteritie, ſee 2. Sam. 7. v. 16. where the Lord ſaith to Dauid, *thy kingdome ſhall be eſtabliſhed before thee for euer*: that is, in thy poſteritie.

4. The fourth miſerie, is the death of his two ſonnes, Ophni and Phinehas, both in one

one day, v. 34. where the rest of the calamities shall take beginning. *Iun.*

5. The fifth, the substituting of an other high priest in his place, which was performed by Salomon, who set Zadock in Abiathars roome. 1. king. 2.

6. The sixth is, the pouertie and bare estate of his posteritie, which should humble themselues to the priest for a peece of siluer, and a morsell of bread: which came to passe afterward, when Abiathar was sent to Anathoth to liue of his owne patrimonie, which was not sufficient to maintaine him and his, without some releese from the Altar: *Iun.* As the sonnes of Eli sinned before in wantonnes and excesse, so their posteritie shall be punished with want and penurie. *Mar.*

16. Quest. v. 36. Of these words, *hee shall walke before mine annointed for euer.*

1. Some vnderstand it of Salomon the annointed King, that Zadock should execute his office vnder him. *Vatab.* But because it is added, *all the daies*, or all times, that is, for euer, it must not be restrained to Zadocks time onely: for the Lord said before, hee would make him a sure house, that is, the priesthood should be continued in his posteritie. 2. Some therefore vnderstand it not of Salomon onely, but of his successors also the annointed Kings: *Borrh.* but the word is put in the singular, *before mine annointed*, and therefore must be vnderstood of one. 3. Therefore, this anointed is Iesus Christ the high priest of Gods people, before and vnder whom Zadock executed his office, beeing a type and figure of him: whose priesthood was to continue euen vntill the comming of Christ, who should succeede in the true priesthood for euer. *Iun.* 4. *D. Kimhi* here well obserueth, that the priest is said to walke before the King the Lords annointed: the king came not before the priest, but when he consulted with God by Vrim and Thummim, as Ioshuah stood before Eleazar, Numb. 27. 21. otherwise the priest was to go vnto the King: but the practise of the proud Prelate of Rome is contrarie, who hath vsed to conuent Emperours and Kings before him. *Mar.*

Contr. Princes not to be conuented before the Pope.

CHAP. 3.

1. Quest. v. 1. Of these words, *there was no manifest vision, &c.*

1. GOd for the sinne of his people brought vpon them a famine, not of bread and water, but of his word, as he threatneth by his Prophet Amos, 8. 12. *Osiand.* 2. Although there might be some priuate and particular visions and reuelations, as to Manoah, Iudg. 13. yet the publike office of Prophets was ceased and intermitted: for this is not to be vnderstood of the written word, for they had the bookes of Moses, but of the word of prophesie. *Iun.* 3. And if any such visions were, they were dark, bid, and obscure: *Pellic.* as the *Septuag.* read, there was no ὅρασις διαστελλουσα, no distinct vision: that is, opened, vnfolded, applied. 4. Christ Iesus the word of God, by whom the Lord spake to Samuel, v. 21. and to Dauid, 2. Sam. 7. 21. did sparingly reueale and manifest himselfe to his seruants the Prophets.

2. Quest. *Of the light of God, which burned in the Temple.*

1. This light was the candlesticke with seauen lampes, which was appointed for the vse of the Tabernacle. *Osiand.* 2. Some expound these words, *yer the light went out*, of midnight, when the lampe beganne to waxe dimme: *Pellican.* but the lampe was watched all night, and kept burning till the morning, and continualy supplied with oyle, Exod. 27. 20. and so not suffered to goe out of it selfe. 3. It was rather toward the morning: for the lampe was to burne from the euening to the morning, Exod. 27. 21. 2. Chron. 13. 11. *Iun.* 4. Now in that they vsed not to burne the lampe by day, but it serued for the vse of the night: herein the superstition of the Romanists appeareth, who doe vse to burne tapers vpon their altars by day, therein exceeding the ceremonious obseruations and prescripts of Moses law.

Against the superstitious vse of candles.

3. Quest.

3. Quest. *Of the place where Samuel slept.*

1. The vsuall reading is, Samuel slept in the Temple of God. *B. Gen.* but beside that in the Tabernacle, the Leuites had no cabbines appointed them to lie in: the distinction *athnah* comming betweene, doth hinder the ioyning of these two clauses together: so that in *the Temple of God*, must rather be referred to the first braunch of the sentence, *yet the light went out in the Temple of God, &c. sic. Ion. Vatab.* 2. But Samuels place was among the Leuites, not in, but neere vnto the Tabernacle, as the preists also had their celles without the Tabernacle, but some what nearer: *Ion.* so the *Chalde* expresseth the sense, that Samuel lay *in atrio Leuitarum*, in the Leuites ward or court. 3. It seemeth that Samuel was appointed by Eli to keepe the lampes, and to tend them in the night: *Pellican.* for the Leuites continually kept the Lords watch. 2. Chron. 13. 11.

4. Quest. v. 7. *In what sense Samuel is said, not to haue knowne the Lord.*

1. Some read, That *did* Samuel before he knew the Lord. *P. Gen. S.* but the sense is more perfect, to read thus, *Samuel yet knew not Iehovah, or the Lord:* as *I. C. Ar. V. B.* the word *terem* signifieth both, *not yet*, and *before that*: but the first is more proper here, which maketh the sense full without any other addition: but in the other reading something must be supplied. 2. Now there is a double kind of knowledge of God, ordinarie, and extraordinarie; that common to all the seruants of God, this peculiar to the Prophets, when the will of God is reuealed concerning things to come: Samuel was not without the other before, but the latter hee had not experience of till now: as the next words shew, *the word of Iehovah was not reuealed vnto him*: which the *Chal.* interpreteth of the word of prophesie. *Bur.* therefore Heli giueth him instruction, and informeth him, that it was the Lord that spake vnto him. v. 9. *Ion.*

5. Quest. v. 13. *Of these words, they brought a curse vpon themselues.*

1. Some read as though this were referred to the scandall and offence, which they came into; *indigne faciebant, they did vnworthily. L. they runne into slaunder. G.* they despised or abased themselues. *P.* 2. Some vnderstand it of the people, that they *cursed them. Borrh.* 3. Some referre it vnto God, that they cursed God: *κακολογοῦντες θεόν. S.* and so some thinke, that first the Hebrewes, for *lahem*, to them, did read *lo*, to him, meaning God. *Vatab. Kimchi.* 4. But the true reading is, *maledixerunt sibi*, they accursed themselues: *A.* that is, brought a curse vpon them. *Ion.* and as the *Chald.* they *prouoked to themselues*: i. the wrath of God.

6. Quest. v. 13. *In what sense Heli is said, not to haue restrained or staied his sonnes.*

1. Some read, he corrected them not: *L. B.* others, he admonished them not: *S.* he did not make them sorrowfull: *V.* but it is better read, hee did not restraine them: *I.* or stay them: *G.* or forbid them: *A. P. C. cahah* is so taken, Isai. 61. 3. *spiritus contractus*, a restrained or contracted spirit. 2. The meaning is, that although hee did admonish them, c. 2. 25. yet it was out of season, hee did it not soone enough, he suffered them to haue their will too long: he dealt not with them, till they were growen impudent in their sinne, and all Israel rang of them: *Borrh.* neither was his admonition seuere enough, according to his authoritie, being both their father, high Priest, and Iudge: *Ion.* yea, it seemeth that he gaue them not an angrie or frowning looke; as the word *cahah* also signifieth, to *frowne*, to *wrinkle. Ofiand.* And howsoeuer it was, hee did not correct them for their sinne, & so stay them by punishment from sinning further. *Pellican.* 3. A good example for domesticall discipline, that parents take heed, least by too much lenitie, they spoile their children, and incurre the heauie displeasure of God, as Heli did. *Borrh.* Reconcil.

7. Quest. v. 14. *How the Lord is said to sweare.*

1. The most read here, *I haue sworne:* and all the rest of this speach which the Lord had with Samuel, they read in the preter tense, as hauing relation vnto the former pro-

propheſie, c. 2. as v 1. 2. *I haue ſpoken*, v. 13. *I haue told him*: ſo here, *I haue ſworne*: but becauſe there is no ſuch oath mentioned before, c. 2. it is better interpreted in the preſent tenſe, *I doe ſweare*: *Iun.* 2. Now the Lord ſweareth vpon two occaſions, either for the confirmation of his promiſes, as he ſware to Abraham, Gen. 22. 16. or for the more certaintie of his iudgements, as Numb. 14. 28. vpon the people, that murmured againſt the Lord after the returne of the ſpies; as alſo in this place. 3. And the Lord hauing not a greater to ſweare by, ſweareth by himſelfe, Hebr. 6. 13. which forme of the Lords oath ſometime is expreſſed by theſe words, *I ſweare by my ſelfe*, Gen. 22. 16. ſometime thus, *as I liue*, Numb. 14. 28. ſometime it is not expreſſed, but vnderſtood, as in this place. 4. Now whereas the words are, *I ſweare, if the iniquitie, &c.* here muſt be vnderſtood the other redditiue part: as let me not be God, or let me not be true, or ſuch like. *Mar.*

8. Queſt. v. 14. Of theſe words, *if the iniquitie of Helies houſe ſhall be purged, &c.*

There are three ſeuerall readings of theſe words: 1. ſome doe expreſſe them negatiuely, *the wickedneſſe, &c.* ſhall not be purged, as *L. V. B. G.* but the Hebrew particle *im*, ſignifieth *ſi*, if; it is not taken for *non*, not. 2. Sometime *im* is an interrogatiue particle, as it is taken 2. Sam. 19. 35. and ſo ſometime *Iunius* readeth c. 14. 46. *as Iehovah liueth ſhould one haire of his head fall.* 3. But the beſt reading is, *if the wickedneſſe &c.* and then the forme of the oath muſt be ſupplied, as *let me not liue*, or *let me not be God*, if &c. *Iun.* ſo alſo *S. C. A. P.* This reading I preferre for theſe reaſons: 1. becauſe the Apoſtle ſo expreſſeth the Lords oath, Heb. 3. 11. *I ſware in my wrath, if they ſhall enter into my reſt*. 2. As alſo in other the like oathes made by men, the like clauſe is ſupplied, as *God doe ſo and ſo vnto mee*, if &c. which clauſe is ſometime expreſſed, as in this place, v. 17. and 1. king. 20. 10. Benhadad ſweareth by his gods, *the gods doe ſo & ſo vnto me* if &c. 3. Vnleſſe ſome ſuch clauſe be here ſupplied and vnderſtood, it hath not the forme of an oath: but ſeeing the Lord is ſaid to ſweare, the forme of an oath muſt be conceiued.

9. Queſt. v. 14. *How it is ſaid, the wickedneſſe of Elies houſe ſhall not be purged with ſacrifice for euer.*

1. Some of the Hebrewes thinke, that though their ſinne could not be purged with ſacrifices, yet they might by prayer, almes deedes, and keeping of the Law: but ſinnes are not purged or redeemed by good workes, which notwithſtanding are pleaſing vnto God, as proceeding from a liuely faith: but ſinnes are onely purged by faith in Chriſts blood, who was prefigured in the ſacrifices. 2. The ſacrifices then if they were not offered in faith, did not purge the conſcience: they might be thereby externally purified, and by that outward rite continued in the ſocietie of the people of God: but inwardly they were not purged, but by faith in Chriſt. 3. And that Chriſts death was ſhadowed forth in the ſacrifices, it is euident: for the ſinne of man deſeruing death, could not be ſatisfied by the death of any inferiour vnto man, as were the bruit beaſts: therefore it was neceſſarie, that thereby ſhould be ſhadowed forth the death of him, that ſhould make a full and perfect ſacrifice. 4. And this was the faith of all the holy men vnder the law, who vrging ſo often the promiſe and couenant made to Abraham, looked vnto the Meſſiah: but ſuch as were carnall, ſaw not this myſterie. *Mar.* 5. Now two waies the ſinne of Eli his houſe is ſaid not to be purged: in reſpect of the perſonall ſinne of his wicked ſonnes, which was a ſinne of that nature, that their impenitent heart could finde no remiſſion, as is ſhewed before, c. 2. *qu.* 8. *Iun.* and in regard of the puniſhment, that howſoeuer his poſteritie vpon their repentance might be forgiuen, yet the ſentence of God concerning the loſſe of the Prieſts office ſhould neuer be reuerſed. *Mar. Genevenſ.*

10. Queſt. v. 15. *What doores of the houſe of Iehovah Samuel opened.*

1. Some thinke, that whereas yet the Tabernacle conſiſted of curtaines and couerings, and ſo had vailes in ſtead of doores: that the houſe of God, and the Tabernacle were not the ſame, as the Arke was in one place, and the Tabernacle in an other in the

the time of Dauid and Salomon, before the temple was built: *Pell.* and hereunto this grueth some probabilitie, because it is called here not the Tabernacle, but the Temple of the Lord, v.3. and the house of the Lord, v.15. But this is not like: for the Tabernacle was set vp in Shiloh, in Ioshuahs time, c.18.1. and so it had continued in the time of the Iudges, Iud.21.19. and there it was now in Helies time. c.1.9. 2. Therefore it is more like, that though the Tabernacle while it was in the desert, for the better transporting and carying from place to place, had vailes onely hanging in the entrance in stead of doores: yet now beeing setled in a certaine place, it might also bee made sure with doores. *Osiand.* 3. These were the doores onely of the outward court, whether the people might come in to worship, *Iun.* and the charge whereof belonged to the Leuites, 1. Chron.26. *Osiand.*

11. Quest. v. 19. *Of the prerogatiue and excellencie of Samuels calling.*

Three things are expressed, wherin the excellencie of Samuels gifts, & the prerogatiue of his calling appeare. 1. The certainty of his predictions, and prophesies, that they all came to passe, none of them were spoken in vaine: so that Samuel needed not any other signes or miracles for the demonstration of his calling, the effect and accomplishment of his prophesies beeing a sufficient approbation. *Pell.* 2. He was faithfull, without any partialitie or accepting of persons, in deliuering the word of God to Israel: *Osiand.* as Moses is said to haue beene faithfull in the Lords house, Numb.12. 3. After the Lord had thus begunne to reueale himselfe to Samuel, he proceeded still and added further to reueale vnto him his will, and to appeare vnto him, v.21. *Iun.* 4. Samuel therefore was an honourable Prophet, because in him the word of prophesying decaied, was reuiued: and therefore it is said, 2. Chro.35.18. that there was no passeouer like vnto that of Iosias, since the time of Samuel the Prophet; who restored religion, beeing then greatly corrupted. *Mart.*

CHAP. 4.

1. Quest. v.1. *How Samuels word came to all Israel.*

THere are fowre expositions of these words: 1. Some thus interpret: *the word of Samuel was known to all Israel: C. Pellic.* and so referre it to the latter end of the former chapter, v. 20. how all Israel knew that faithfull Samuel was the Lords Prophet. But here the word *knowne* is added, it is not in the originall. 2. Others expound it of Samuels speaking to all Israel, that the warre should be vndertaken by the commandment of Samuel: *sic Vatab. Genev.* but the Philistims, as it appeareth, first prouoked the Israelites to battell: and it would haue somewhat derogated to Samuel at the first, if he should haue beene the perswader of such an vnfortunate battell. 3. Some then vnderstand it of Samuels admonitions and preachings to the people, to drawe them to repentance. *Osiand.* 4. But this going before the lamentable euent of the battell with the Philistims, as a preface vnto it, rather signifieth, that the word of Samuel came to passe in this manner to all Israel: for he had prophesied not onely against Helies house, but had shewed, that all Israel should tast of the same iudgement: their eares should tingle, when they heard the heauie newes, c.3.11. And by the euent of these prophesies Samuel got credit and estimation with all Israel. *Iun.*

2. Quest. v.3. *Of the Israelites sending for of the Arke into the campe.*

1. Their presumption appeareth, in commanding as it were the Arke of God to be brought vnto them, causing it to be set without any pompe, or due reuerence, by the ministerie of the prophane and vngodly Priests the sonnes of Heli. *Pellic.* 2. Further, they did it presumptuously, in aduenturing thus to do of their owne head, neuer consulting with Samuel, nor hauing any such warrant, or commaundement from God. *Osiand.* 3. Their carnall confidence is manifest, in trusting to the Arke of wood, hauing God their enemie, who, as *Iosephus* saith, was greater then the Arke, which was

to be reuerenced for him: they seeke not to amend their manners, nor to be reconciled to God by repentance, nor to remooue the wicked Priests. *Pellic. Osiand.* 4. Much like hereunto was the superstitious practise of the Papists, who in the time of common calamities, as of the pestilence, and vnseasonable weather, would goe about in procession, in the streetes, with their pix and the host: as though there were vertue in such ceremonies to appease the wrath of God. *Osian. Mar.* And much like also are carnall Christians to these superstitious Israelits, who are confident vpon their baptisme, and the receiuing of the Eucharist, and such other badges of their profession: which are but witnesses against them, and meanes to prouoke the wrath of God the more, while they are not answerable to their profession in their life: like as the Israelites, at the presence of the Arke, had a greater ouerthrow then before. *Borrh.* 5. Dauid caried an other minde, who sent backe the Arke againe to Ierusalem, when he fled from Absalom, 2. Sam. 15. perswading himselfe, that there was more force in true humility and repentance, then in the sight and presence of any ceremonie whatsoeuer.

Controv. Not to repose any trust in ceremonies.

3. Quest. v. 7. *Of the feare of the Philistims.*

1. This was no true feare of God proceeding of loue, but from a seruile mind, being terrified with the expectation of Gods iudgements: such a feare was in Pharaoh, and in the Cananites at the comming of the Israelites: so the deuills doe feare and tremble. *Borr.* 2. These Philistims had no knowledge at all of the true God, but a superstitious imagination, that he was like their gods: and therefore they spake of the onely God, as of many, calling them gods, v. 8. *These are the gods that smote the Egyptians:* because they themselues worshipped many gods. *Iun.* 3. They, as all Idolaters haue no sure confidence in their idols, but speake as desperate men, not knowing which way to turne them. *Osiand.*

4. Quest. v. 8. *How it is said, which smote the Egyptians with plagues in the wilderneſſe.*

Whereas the plagues, which were laid vpon the Egyptians, were sent vpon them in Egypt, and not in the desert: to remooue this doubt, 1. Some insert a coniunction copulatiue, *and in the desert: Sept. Vatab.* 2. Some doe vnderstand it of the wonders which the Lord wrought for his people in the desert: *sic Chald. Osiand.* but then many words must be supplyed which are not in the text. 3. Some doe giue an other interpretation, and would haue *midbar* here not to signifie the desert, but the *word:* for by the word of God in the mouth of Moses, were all those plagues brought: so is the word taken, Cantic. 4. 3. *Thy speech (midbar) is comely: ex Borrh.* but it is not like, that the blind ignorant Philistims, had such vnderstanding of the power of Gods word. 4. Wherefore, hauing made mention of all the plagues wherewith the Egyptians were smitten, and forced to let Israel goe, as they are declared in Exodus vnto the 11. chap. they adde also *in the desert,* because in the ouerthrowe of the Egyptians in the red sea, which ioyned to the desert of Etham, there was a consummation of all the former plagues: *Iun.* and it was the last and most grieuous plague of all. *Genev.* So that the first solution commeth neerest to the point, to vnderstand the plagues wherwith they were smitten, partly in Egypt, partly in the desert.

Reconcil.

5. Quest. v. 12. *Of the man of Beniamin that came with the heauie tydings, and of his behauiour.*

1. Some of the Hebrewes without any ground doe imagine, that this should be Saul, that ranne from the battell, and had taken out of the Arke the tables of stone. *ex Pellic.* But this is not like: for then Saul, when he was annointed by Samuel, should haue beene past a young man, as he is there called, cap. 9. 2. which was aboue twenty yeare after this battell, as may be gathered, c. 7. 6. for the Arke abode after this twenty yeares in Kiriathiearim before Sauls election to be king: & *D. Kimhi* vseth this reason, that seeing the Lord stroke Vzzah for touching the Arke, Saul could not haue gone vnpunished, if he opened the Arke to take out the Tables of stone. It was then some messenger of the tribe of Beniamin, some ordinarie person, of no great accoũt, because he is not expressed by name. 2. He vseth two ceremonies to shew his griefe: the rending of his garments, which argued a minde rent, and perplexed with griefe: and the earth vpon his head shewed their mortall and casuall state, that must goe to the earth againe: *Borrh.* see the like Iosh. 7. 6. *Iun.*

6. Quest.

6. Queſt. v. 18. *Of the cauſes of the ſuddaine death of Heli.*

1. The principall cauſe was the iuſtice of God in puniſhing by this temporall iudgement, the negligence of Eli and remiſſenes, in not correcting his ſonnes: that as he bowed not the necks of his ſonnes to the yoke, ſo his neske as a iuſt recompenſe, is now bowed and broken. *Borrh.* 2. The ſubordinate cauſe, was the lamentable report of ſo many calamities, which fell out together; Iſrael fled, his ſonnes ſlaine, and the Arke taken, at the which he grieued moſt of all: the meſſenger maketh no pauſe at all, but vttereth all his heauie newes at once, as it were of purpoſe, to oppreſſe and ouerload him with griefe; whereas, if hee had taken time, to tell it by degrees, his griefe might haue been ſomewhat allaied. 3. The inſtrumentall cauſe, was his fall from his ſeate: which was not a low ſtoole, but an high throne, as *Ioſephus*, as meete for the perſon of the high Prieſt, and cheife Iudge: ſo he fell high: and he was alſo very olde, almoſt of an hundred yeares, and ſo his bodie was groſſe and quarrie, and he not nimble to ſhift for himſelfe, *Vatab.* Adde alſo hereunto, that he was verie dimme ſighted, and ſo could not ſee which waies to helpe himſelfe.

7. Queſt. v. 18. *What is to bee thought of Helies caſe before God.*

1. Temporall corrections, though they be vnto the death of the bodie, are not ſignes that a man is caſt off and forſaken of God: as Ionathan and Ioſias were cut off ſuddenly in battell, yet both of them good men. 2. Neither yet is ſudden death to bee taken alwaies as a forerunner of euerlaſting puniſhment: Moſes died in his ſtrength, and without ſickenes: Sampſon ended his dayes all at once, when he pulled downe the houſe vpon his head and the Philiſtims: ſudden death to the children of God, is but as the tranſlation of Henoch and Elias, which was in a moment: therefore Eli is not to bee condemned, becauſe this iudgement of ſudden death fell vpon him. 3. But it may rather be gathered, that Heli was (notwithſtanding ſome infirmities) a good man: and though he could not eſcape this temporall puniſhment, which for example ſake, the Lord had purpoſed to bring vpon him; yet it may ſafely bee thought, that hee died in the ſtate of grace, in reſpect of euerlaſting life. 1. This may be gathered by his innocencie, and honeſtie of life, who miſliked the ſinnes of his children, as it may appeare by his reprehenſion of them, though it were too milde and fauourable: neither doth the Scripture obiect any crime of note vnto him, but that of negligence and remiſſenes toward his children. 2. His patience is euident, that when Samuel had declared vnto him the purpoſe of God, in iudging his houſe, meekly he made this anſwer, as ſubmitting himſelfe to the will of God, ver. 18. *Hee is the Lord, let him doe what ſeemeth good:* as comforting himſelfe in God, though he could not auoid that outward chaſtiſement. *Oſian. Pel.* The like patient reſolution was in Dauid: *But if he thus ſay, I haue no delight in thee, behold here I am, let him doe to mee as ſeemeth good in his eyes*, 2. Sam. 15. 26. 3. Further, his zeale and loue vnto religion appeareth, who tooke more grieuouſly the loſſe of the Arke, then the death of his ſons, and deſired no longer to liue, the Arke beeing taken. 4. Laſtly, that ſaying of Eccleſiaſticus may be applyed vnto Heli: *Concerning the Iudges, every one by his name, whoſe heart went not a whooring, nor departed from the Lord, their memorie be bleſſed:* Eccleſiaſt. 46. 11. for of this number was Heli, one of the Iudges, who is not found to haue miſled the people vnto Idolatrie or falſe worſhip.

8. Queſt. v. 21. *Of the death of Phinehes wife, and of her ſonne Ichabod.*

1. This woman grieuing more for the loſſe of the Arke, then reioycing that ſhee had gained a ſonne, and for verie griefe giuing vp the ghoſt, and making no great account of the death of her father in law and husband, in regard of that diſhonor, which by taking of the Arke would redound vnto God, therein ſheweth her zeale and loue vnto religion, which her husband wanted. *Pell.* 2. She thereupon named her ſonne Ichabod: which is compounded of two words, *ee*, which ſignifieth *va, woe, Oſiand.* or, *where: Pellican.* rather it is put for *een, not*, or *no, Iun.* the other word is *cabadh, glorie*: Ichabod then is, *where is the glorie*: or rather, *no glorie. Ioſephus* thinketh, that

ſhee came before her time, and that *Ichabod* was borne at ſeuen moneths: but that is not like, becauſe the child liued, c. 14. 3. but here Samuels prophecy is fulfilled, that there ſhould not be an olde man left of Helies houſe. 3. This tranſlating of the glory of God to the Philiſtims, prefigured the oblation of grace to the Gentiles, and the remouing of the glorie of religion from the obſtinate Iewes. *Pellic.*

CHAP. 5.

1. Queſt. v. 2. *Why the Philiſtims brought the Arke of God into the houſe of Dagon.*

1. SOme thinke, that the Philiſtims herein did honour the Arke, (which the Iſraelites had prophaned, and vſed with ſmall reuerence) placing the ſame in the moſt honourable place, as they thought, in the Temple of their Idol Dagon: therein ſhewing their errour and ſimplicitie, rather then treacherie. *Pellican.* 2. But it appeareth rather, that they did it in diſhonour and diſgrace of the Ark, as giuing vnto Dagon the honour of the victorie, and conſecrating it vnto their Idol, as one of their cheife ſpoiles. *Borrh. Oſiand.* And this is euident by the euent, firſt the caſting downe and defacing of their Idol by the hand of God, then the plaguing of the people: which things came vpon them for the contempt of the Arke. 3. Thus in the kingdom of the beaſt and Antichriſt, as the Philiſtims did giue vnto Dagon the honour of the Arke, ſo the Romaniſts doe prophane the Sacraments of religion, in their Temples of Idols. *Borrh.*

Contr. Againſt Idols in Temples.

2. Queſt. v. 4. Of theſe words, *onely Dagon remained.*

1. Some read, the bodie of Dagon, *Chald.* others, the *trunke of Dagon*, *L.* or ſtump. *B. G.* but none of theſe words are in the originall, but *onely Dagon* remained: ſome read thus: *onely that which reſembled a fiſh remained*, *Iun.* but this expoundeth rather the ſenſe, then interpreteth the words. 2. This Idol Dagon as appeareth by this deſcription, in his vpper parts he was like a man, in his nether parts, he reſembled a fiſh: for *dag* ſignifieth a fiſh: and his head and hands beeing cut off, onely that which was properly called Dagon, repreſenting a fiſh remained: ſome thinke, it was called *dagon*, of the great aboundance of wheate and graine in thoſe ſea coſts: *Oſiand.* but the other diriuation is more certaine: for whereas the countrey of the Philiſtims, which were the ſame, called of forrein writers, Phenicians, conſiſted of merchandiſe and fiſhing, they to that ende framd their idol to the ſimilitude partly of a man, partly of a fiſh. *Borrh.*

3. Queſt. *Why the Lord ſhewed this example vpon the Philiſtims god.*

1. Herein the Lord manifeſtly ſheweth, that when religion ſeemeth to bee vtterly baniſhed, and the true worſhip of God to be aboliſhed, and ſuperſtition and impiety to take place, that then God will take the cauſe into his owne hand, and auenge himſelfe of thoſe which diſhonour him. *Oſiand.* And as here God maintained the honour of the Arke, euen in the middes of Dagons temple, ſo he hath reſtored the Arke of the Goſpel, and ſet it vp, which was as kept in bondage in groſſe popiſh ſuperſtition and Idolatrie. 2. The Lord herein manifeſted the vanitie of Idols, that are not able to helpe themſelues, as the Philiſtims are faine to ſet vp Dagon in his place againe being caſt downe: ſuch are the vaine Idols, and images of both Gentile and Popiſh Idolaters: they haue eyes and ſee not, feete and walke not. *Borr.* 3. Hereby it is alſo euident, that God admitteth no partner in his worſhip, neither will ſuffer his honour to be giuen to an other: as Dagon cannot ſtand in the preſence of the Arke, ſo all copartners, as Saints, Images, honoured with religious worſhip, are an abhomination vnto God. *Oſian.* 4. Further it may be here obſerued, that the true God expelleth & driueth away all falſe gods: for as the Arke here, which was the ſeat of the God of Iſrael, vanquiſheth Dagon: ſo after that Chriſt the true light of the world was come, the oracles of Apollo, and other heathen Idols ceaſed. *Plutarch* maketh many light and vaine coniectures, as that it might be the ſpirits, which were preſidents of thoſe Idols grew olde and decaied: or that there might be ſome alteration in the influence

Contr. God will haue no partner in his worſhip.

of

of the planets; or the exhalations were staied, whereby Apollos prophetesse vsed to be inspired. But these are fond conceits: the true cause was, that Christ the true Prophet was come, and therefore all such false couſening prophets held their peace: like as where the Gospel is receiued, many visions and apparitions of Sathan, with false signes and wonders, are abolished. *Mart.*

4. Quest. v. 5. *Why the Priests of Dagon doe not tread vpon the threshold.*

1. They foolishly imagined, that the threshold was sanctified by the verie touching of Dagon, and therefore they did forbeare as it were to prophane that place with treading vpon it. *Osiand.* 2. Thus in stead of giuing God the honour, they fall into a further degree of superstition. *Genev.* 3. Yet this also redounded to the honour of God: for as oft as they vsed this ceremonie, it called to their remembrance the confusion of their idoll in that place. *Pellic.* 4. But much vnlike vnto this superstitious vse, was that custome obserued of old time among the Iewes, in forbearing to eate of the sinew of the hinder parts, in memorie of the shrinking of Iacobs sinew, Gen. 32. 32. for that was kept as a ciuill remembrance of a thing done, but this was a superstitious obseruation in honour of a filthie Idol.

5. Quest. v. 5. Of the meaning of these words, *vnto this day.*

1. Some so vnderstand them, as that the Philistims should among themselues decree this to be a perpetuall ordinance firmely to be kept: as *Augustine* also vnderstandeth the like place, Ios. 4. 9. where it is said, that twelue stones, which Ioshuah caused to be set vp within Iordan, *continued vnto this day.* But seeing both there and here, these are the words, not of them, whereof it is written, but of the writer, it is cleare, that they are not referred to any such decree or purpose of the doer. *sic Munst. in 4. Iosh. v. 9.* 2. Some thinke againe, that by this phrase, it is insinuated, that the things spoken of so remained, vntill the day and time of the writer of the historie. *sic Vatab. Borrh. Pellic.* But where the historie fell out to be written not long after the acting thereof, in this sense no long time should be signified, if it exceeded not the time of the writer. 3. Therefore I thinke rather, that by the phrase, *vnto this day*, is implyed, that it so continued a long indefinite time: though precisely according to the letter, many of those things are not now extant: *sic Iun.* they continued *immutabili & perpetuo statuto*, by an immutable and perpetuall ordinance, Iosh. 4. 9.

6. Quest. v. 6. *What manner of disease and plague it was, wherewith the Philistims were smitten.*

1. Some read that he smote them in *altis locis*, in the high places: *Mr.* but this agreeth not with that which followeth, that the hand of God was against the cities, v. 9. that is, the inhabitants thereof, not vpon their grounds. 2. Some doe vnderstand the place where the disease was, not the disease it selfe, as that they were smitten in the secret parts. *S. L. V.* 3. Others, that take it for the disease it selfe, some thinke it was the dysenterie or bloodie-flixe, *Ios.* others the falling downe of the long gut, *Osiand.* it was rather the *hemorrhoides*, or piles, called *mariscæ*, *P.* or *ficus.* 4. And of this disease there were two kinds, which are touched here; the first is called *thephalim*, the *common* sort of *Hemorrhoides*: the other more grieuous, which wrung them in their inward parts: and therefore it is saide, v. 9. that they lay hid within them. *Iun.* 5. Some beside this disease adde further, that the waters boiled out of the earth, *& nati sunt mures*, and aboundance of mise were bred, where with the countrey was plagued; so the *Lat.* following some Greeke copies: but although it be euident in the next chapter by their manner of offrings that they were also troubled with mise, yet no such thing is expressed here. *Osiand.*

7. Quest. v. 8. *Why the Philistims agreed to carrie about the Arke vnto Gath.*

1. Herein appeareth the fondnesse of this people, that seeing, and finding by experience, that the religion of Israel was of greater power then theirs, yet consulted among themselues, and conferred not with the Lords Priests, to take direction of them. *Osiand.* 2. And they likewise shew their malice, in that they had rather keep the arke vnto their cost, then send it home to Israel againe. *Pellicus.* 3. Their superstition also

appeareth, in that they thinke the change of place would alter the effect, and in carrying about the Arke from one place to an other, they thought to trie, whether it were the preſence of the Arke that had cauſed thoſe plagues, or rather that it came of chance. *Oſiand.* 4. They doe acknowledge the hand of God to be againſt them, and their god Dagon: but this ſeruile feare could not bring them to repentance: like as Pharaohs ſorcerers confeſſed it was the finger of God, and as the Deuills felt the power of God, when they ſaid to Chriſt, *What haue we to doe with thee?* after the ſame manner the Philiſtims here doe confeſſe God: and ſuch is their blindnes, though they ſawe, that their god alſo was iudged, yet they would not leaue their filthie idolatry. *Borrh.*

CHAP. 6.

1. Queſt. v. 1. *Of the continuance of the Arke among the Philiſtims for the ſpace of ſeauen moneths.*

1. HErein we may ſee the miſerable ſtate of Iſrael at this time, that were depriued of that viſible ſigne of Gods preſence among them, namely the Arke, wherein was the two Tables of the commandements: that for the time, they ſeemed to bee as forlorne, and forſaken of God: *Oſiand.* ſo ſuch times may ſometime fall out in the Church of God, that for their ſinne the Lord may ſuffer them for a while to be depriued of the true vſe of Gods word and the Sacraments. 2. The Philiſtims held the arke thus long, thinking that in time plagues might aſſwage, and then they purpoſed to keepe the Arke in thraldome and captiuitie ſtill. *Genuenſ.* 3. At this time the Arke ſoiourned among the Philiſtims, without any profit at all vnto them: ſo a long time was the truth detained among the Gentiles in vnrighteouſneſſe, as the Apoſtle ſpeaketh, Rom. 1. 18. for the time was not yet come that the Iewes ſhould vtterly bee diſpoſſeſſed of the Arke: But now we ſee, that the Arke of the Goſpel is remooued vnto the beleeuing Gentiles, and hath many hundred yeares continued among them, working in them faith and obedience to the truth. *Pellic.*

2. Queſt. v. 2, 3. *Of the counſell and aduiſe of the prieſts of the Philiſtims.*

1. *Ioſephus* thinketh, that there were three opinions among them: 1. Some gaue aduiſe, that ſeeing they were ſo plagued for the Arke, that it ſhould be ſent home againe: 2. others held the contrarie, that the Arke was not the cauſe of thoſe plagues, but that they came of other ordinarie and naturall meanes: for it was not like, if the God of Iſrael had ſuch care of the Arke, that he would not ſuffer it to bee brought into captiuitie: and theſe held it diſhonourable for them to ſend it backe: 3. A third opinion was betweene both: that they ſhould neither keepe it, nor of purpoſe carrie it home, but deuiſe a way by putting it into a cart, with certaine offerings to ſend it away: and this ſentence preuailed. 2. Now it pleaſed God, as the falſe Prophets Balaam and Caiphas, ignorantly ſpake the truth, and ſo were inſtruments ſeruing to the will and pleaſure of God: ſo it pleaſeth God alſo at this time to the like purpoſe, to vſe theſe ſuperſtitious prieſts of the Philiſtims. *Pellic.*

3. Queſt. v. 3. Vpon theſe words, *then ye ſhall be healed and it ſhall be knowne, &c.*

1. *Iunius* readeth thus, *or it ſhall be knowne why his hand departeth not, &c.* that is, that he is not the cauſe, but that it is ſome chance, as v. 9. but this is not like to be the meaning: for in that place, they doe ſet theſe as oppoſite one to the other, *we ſhall knowe then, that it was not his hand that ſmote vs, but it was a chance:* therefore in this place, by the hand of God, they cannot vnderſtand a chance. 2. Some doe expound theſe words, as though the Philiſtim Prieſts ſhould certainely promiſe vpon the reſtitution of the Arke, that the people ſhould be healed, and that thereby they ſhould certainly knowe, that God did puniſh them for detaining and vnreuerently vſing the Arke: *Oſian.* but it is euident both by their ambiguous and doubtfull ſpeech, v. 5 *it may*

be

he hee will ceaſe his hand: and by that diſtinction, which they make v.9. that if the cattell went one way, it was Gods hand; if an other, it was but a chance, that they do not here pronounce certenly & abſolutely, that they ſhould be healed vpon the returne of the Arke. 3. Wherefore thoſe words are vttered conditionally, that, if ſo it fall out by that coniecture which they propound, v.9. that it is the God of Iſraels hand, then this is the way to appeaſe him, to ſend backe the Arke with certaine preſents: whereupon it may be his wrath ſhall be appeaſed, and they healed, and thereby it ſhall be knowen, that it was done for the wrong done to the Arke, wherfore they were puniſhed. So two things they vndertake by their skill to ſearch out: 1. whether it were Gods hand or a chance, that they were ſmitten: 2. if Gods hand, then wherefore God did ſmite them: the firſt is propounded v. 9. the other here.

4. Queſt. v. 5. *How the Philiſtims did giue glorie vnto God.*

1. As in taking the Arke they diſhonoured God, ſo in reſtoring the Arke, they do as it were make reſtitution of his honour: *Vatab.* or they giue glorie to God in confeſſing the truth, and yeelding themſelues to be iuſtly puniſhed of him. *Oſiand.* 2. Yet was this farre off from a true confeſſion: for they continue in their Idolatrie ſtill, as the words following ſhew, that he may take his *hand from you, and your gods.* *Bor.* for this is Gods iudgement vpon Idolaters, that knowing the true God, they worſhip him not aright. *Geneven.* 3. This phraſe of giuing *glorie to God*, is ſometime ſpoken to them, that are hinderers of Gods glorie, and are farre off from glorifying God in truth: as Ioſhuah biddeth Achan, Ioſh. 7. 19. ſometime it is ſpoken by thoſe which themſelues are enemies to Gods glorie, as by the Phariſies to the blind man, Ioſh. 9. 26. ſometime the wicked and ſuperſtitious thus ſpeake among themſelues, as here the prieſts of Dagon to the Philiſtims: and therefore in this place the phraſe is to be vnderſtood not ſimply, but in part, of giuing glorie to God in this particular, in acknowledging the truth, that they were ſmitten of God.

5. Queſt. v. 9. *Of the prognoſtication and coniecture of the prieſts of the Philiſtims, by the way which the kine take that drew the Arke.*

1. Though theſe preiſts of the vncircumciſed people, can not in theſe their coniectures, be excuſed from ſuperſtition: for the Heathen ſuperſtitiouſly obſerued the gliding of ſtarres, flying of birds, the entralls of beaſts, and ſuch like; yet as God vſed Balaam, and Caiphas falſe prophets, and ſuperſtitious coniecturers to vtter the truth: ſo here theſe idolatrous prieſts are vnwittingly directed and ouerruled by the ſpirit of God, to hit the truth, for the further ſetting forth of Gods glorie. *Oſiand.* Yet theſe their predictions are not without great reaſon, and probabilitie: for they taking two kine neuer vſed to the yoke, and hauing calues ſhut vp, which they lowed after: if they notwithſtanding ſhould goe on ſtill drawing in the yoke, wherewith they were vnacquainted, and ſhould not make meanes to returne to the ſtalles, where their calues were, but goe on ſtill: it muſt needs be a ſigne of an extraordinarie work. *Borrh.* 3. Herein notwithſtanding their blindneſſe is manifeſt, that dreame of chance, which the Gentiles called fortune: *Iun.* imputing ſtraunge and vnwoonted euents and accidents thereunto; whereas nothing in the world commeth to paſſe without Gods prouidence and decree. *Geneven.* Indeede ſometime the Scripture vſeth this phraſe, that ſomething falleth out by chance, κατὰ συμβεβηκὸς; as Luk. 10. 31. *A certaine Prieſt came downe that way by chance:* but this is ſo ſaid in reſpect of vs, it ſo ſeemeth a chance to vs, but before God there is no chance.

Whether any thing commeth to paſſe by chance.

6. Queſt. v. 11. *Why the Philiſtims are not puniſhed as well as the Bethſhemites, for looking into the Arke.*

1. The Philiſtims alſo were puniſhed for their part, for their groſſe rudeneſſe in profaning the Arke, and conſecrating it as one of their cheiſe ſpoiles to their Idol, ſo making the great God inferiour to their abominable Idol: this being a breach of the naturall and morall law, did not eſcape vnpuniſhed. 2. But the other being a ceremoniall law, giuen onely to the Iſraelites, not to come neere the Arke, or to gaze

vpon it, was giuen onely vnto them, the heathen were ignorant of it: and therefore therein the Lord requireth a ſtricter obedience at the hands of his owne people, then of the ignorant Gentiles. *Pellican.* 3. And further, the Lord accepteth this kind of reuerence, which the Philiſtims out of their ſimple knowledge, yeeld vnto the Arke: not ſuffering it to goe emptie, but beſtowing vpon it iewells of gold: *Pellican.* as alſo in making choice of kine neuer vſed to the yoke, and of a new cart, as beſt beſeeming the holineſſe of the Arke; they therein expreſſed their reuerend regard of it, herein following the preſcript of Moſes law. *Borr.*

7. Queſt. v. 18. *Of the great ſtone of Abel.*

1. Some thinke that *Abel* is here taken for *Eben*, a ſtone, by the change onely of the laſt letter, as it is called, v. 14. *eben gedalah*, the great ſtone, whereon the Bethſhemites ſacrificed: *Chald. Septuag. Iun.* but ſeeing that *Abel* is of a farre diuerſe ſignification, betokening mourning, it can not properly be tranſlated a ſtone: though vnder this name the ſtone is inſinuated. 2. Some doe not here retaine *Abel* as a proper name, but read the *great* ſtone *of mourning*: *Vatab.* but it beeing the name of a place, it is more fit to make it a proper name: as we read of other places ſo called, becauſe of mourning there: as Gen. 50. *Abel Mizraim*, the mourning or lamentation of the Egyptians. 3. Others thinke that both *Eben*, and *Abel*, were the proper names of this ſtone, that firſt it was called *Eben*, which ſignifieth a ſtone; then *Abel*, by reaſon of the lamentation there. *Oſiand.* But that *Eben* was no proper name, it may be ſhewed by the like place, c. 14. 33. where Saul biddeth them to roule, *eben gedalah*, a great ſtone vnto him. 4. Wherefore, this ſeemeth to be the righter interpretation, that the great *Eben*, 1. ſtone mentioned v. 14. is called here *Abel*, becauſe there the Bethſhemites mourned for the great ſlaughter among them: for it is ſo ſaid in the next verſe, *ithabel*, they mourned, whence alſo is the word *Abel*, mourning, deriued. *ſic Ar. Pagnin. Lat.* 5. Some alſo read, vnto the great plaine: for ſo *Abel* alſo ſignifieth: in which plaine Bethſhemeſh was ſituate: *Ioſeph.* But the words following controll this reading: *vnto the great ſtone of Abel, whereon they ſet the Arke*: but they ſet the Arke, and laid the ſacrifice vpon the great ſtone. v. 14.

8. Queſt. v. 19. *Why the Lord ſmote the men of Bethſhemeſh.*

The Bethſhemites diuers waies offended. 1. In that they receiued not the Arke with greater reuerence and deuotion, when they ſaw it comming, but entertained it, as it ſhould ſeeme, with ſhouting, and ſuch like ſignes of ioy, which they vſed in time of harueſt, wherein they then were. *Pellican.* 2. They offered in ſacrifice the female kind, namely, the two kine that drewe the cart, whereas by the lawe the males onely were to be offered. *Borrh.* 3. Some thinke that they offered ſacrifice of themſelues, neither the prieſts, nor Samuel beeing conſulted with. *Pellican.* But that is not like: for ſeeing it is directly mentioned, that the Leuites, that is, the prieſts of Leui (for Bethſhemeſh was a citie of the prieſts of Aaron, not of Leuites onely, Ioſh. 22. 16.) tooke downe the Arke, and before the Arke was taken downe, they could not cleaue the cart for wood, nor conſequently offer their ſacrifice: therefore it is not like, that the Bethſhemites did preſume to offer ſacrifice without their prieſts. 4. The true cauſe therefore, why the Lord did ſmite them, was, as is here expreſſed, v. 19. *becauſe they looked into the Arke*: where we need not imagine with the Hebrewes, that they opened the Arke to looke into it: but it was contrarie to the law, to looke vpon the Arke bare or vncouered, Numb. 4. 20. as the men and citizens of Bethſhemeſh, ſuch as were not prieſts, did gaze vpon the Arke, either beeing brought naked by the Philiſtims, or vncouered by them: for ſo it is before ſhewed, v. 13. that they reioyced, or tooke delight in beholding the Ark, that is, in gazing and looking vpon it. *Ioſephus* thinketh, they did alſo handle it vnreuerently with their hands: but it was ſufficient to procure this iudgement, that ſuch as were not prieſts did gaze vpon it. The prieſts alſo might offend themſelues in not approaching and drawing neere, with ſuch reuerence as was meete, *Iun.* But it ſeemeth by the number of them which were ſmitten, that moſt of them were of the common ſort.

9. Queſt.

9. Queſt. v. 19. *Of the number of the men of Bethſhemeſh that were ſlaine.*

1. Whereas in the Hebrew the number is placed thus, *ſeuentie men, and fiftie thouſand men*, ſome expound it thus: that ſeuentie of the chiefe were ſlaine, which were equiualent or worth fiftie thouſand: as the people ſaid to Dauid, *thou hee was worth tenne thouſand of them*, 2. Sam. 18. *ex Pellican.* and of this opinion ſeemeth *Ioſephus* to be, who onely maketh mention of ſeuentie that were ſlaine. But this is not like: for they are ſaid to be ſmitten of the people, that is, of the common ſort. 2. Some therefore thinke that the ſeuentie were of the Elders and better ſort: and the fiftie thouſand of the people: ſo the *Chaldie*. But by the ſame reaſon alſo this interpretation is refuſed: for it is ſaid, *hee ſmote among the people ſeuentie men, &c.* 3. *Iunius* in his former edition hath this conceit, that theſe were of the Philiſtims that were ſmitten: and ſo in ſtead of, *among or of the people*, he readeth, *of them*: but the word is *bahem*, of the people, not *bahem*, of them: and whereas he obiecteth, that there was not ſo many in all the tract and region of *Bethſhemeſh*, and beſide that it was a citie of Prieſts, for whom it was lawfull to come neere the Arke: it may be anſwered, that the people of other townes came flocking together to ſee the Arke, and that the greateſt number that was ſmitten was of them. 4. But *Iunius* himſelfe in his latter editions reuerſeth this opinion, and thinketh, that this number of fiftie thouſand and ſeauentie men, was partly of ſuch of the Iſraelites, as came flocking from all parts to ſee the Arke, partly of thoſe which kept their garriſons and ſtations to defend their coaſts from the inuaſion of the Philiſtims: ſo alſo *Oſiander*. Therefore it is directly mentioned and expreſſed in the text; that the Lord ſmote of the men of Bethſhemeſh, and among the people 70. men, and 50. thouſand men: ſo that we muſt not ſuppoſe them all to be of *Bethſhemeſh*.

CHAP. 7.

1. Queſt. v. 1. *Of the hill where Abinadabs houſe was.*

1. SOme read making it a proper name, *and brought it to the houſe of Abinadab in Gibeah: ſic A.P.C.* with others: but the word ſignifieth an hill: as the *Septuag.* read, ἐν τῷ βουνῷ. ſo alſo *Ium.* and both our Engliſh tranſlations. 2. Therefore the better reading is, *in the hill:* for Gibeah was the name of a citie in Beniamin, c. 13. 2. but Kiriathiearim was a citie in Iudah, called alſo Kiriathbaal, 2. Sam. 6. 2. therefore *Pellicane* is deceiued, that placeth Kiriathiearim in Beniamin. 3. This hill was the higher place of the citie, as ſequeſtred and ſet apart by it ſelfe, and ſo fitter for this holy vſe. *Vatab.* where Abinadab dwelt, a Leuite and a good man, to whom the charge of the Arke was committed. *Ioſeph.* 4. Thus for the ſinne of Eli his houſe the Arke was tranſlated from Shilo, where it had continued euer ſince Ioſhuahs time, & by Gods prouidence was remooued into the tribe of Iudah, where the Lord had appointed to erect the kingdome of Dauid. *Pellic.*

2. Queſt. v. 1. *Of the ſanctifying of Eleazar Abinadabs ſonne to keepe the Arke.*

1. This Eleazar was not the high Prieſt, for hee is not recited in the Catalogue of the high Prieſts, 1. Chron. 6. and he was the ſonne of a Leuite, as *Ioſephus* thinketh therefore it is not like, that he drew neere to the Arke, but it was kept drawne ouer with curtaines, and couered according to the Law. *Oſiander.* 2. Hee onely gaue attendance vpon it, to keepe others from comming neere to pollute or defile it. *Pellican.* 3. Here is no mention made, nor yet afterward of the Tabernacle, which Moſes ſet vp, becauſe the Lord intended in ſtead thereof, to haue a Temple built in Sion. *Borrh.*

3. Queſt.

3. Queſt. v. 2. *Of the true account of the twentie yeares while the Arke abode in Kiriathiearim.*

1. Some thinke that this was the whole tearme of the remaining of the Arke in Kiriathiearim, till it was brought from thence by Dauid, 1. Sam. 6. of this opinion are ſome of the Hebrewes: but this cannot be: for the Arke was remooued thither immediatly after Eli his death: now after Eli, Samuel and Saul gouerned Iſrael fourty yeares, Act. 13. 21. there muſt be then more then twentie yeares betweene the end of Eli his gouernment, and the beginning of Dauids raigne. 2. Some are of opinion, that theſe twentie yeares were runne betweene the reiection and caſting off of Eli his houſe, and the gouernment of Samuel: ſo *Hierome* in his queſtions vpon this booke. But neither is this like, that there ſhould be ſo long a vacancie of gouernment, or an *interregnum*, betweene Eli, and Samuel: for while Eli yet liued, all Iſrael knew, that faithfull Samuel was the Lords Prophet. c. 3. 20. 3. Wherefore the moſt probable opinion is, that ſo many yeares were alreadie expired, ſince the firſt remoouc of the Arke to Kiriathiearim, vnto the ſolemne time here mentioned of the conuerſion, and returning of the people to God, and forſaking of their filthie Idols. *Pellican. Oſiand. Martyr.*

4. Queſt. v. 2. Of theſe words, *the people lamented after the Lord.*

1. Some read, *requieuit*, *reſted*, or were *quiet* after the worſhip of God: *Lat. Chald.* that is, ſought to be in reſt from the vexation of their enemies, by ſeeking vnto God. But here the word is miſtaken, as though it ſhould come of *nuach*, to reſt; whereas it is *ynahu*, of *nahah* to lament. 2. The people then beeing vexed and oppreſſed many waies by the Philiſtims, turned themſelues by mourning and praier vnto the Lord: *Iun.* 3. And though Samuel had beforetime called vpon them for repentance, yet now ſpecially he worketh vpon their ſorrow and griefe for their afflictions: as commonly men when they are in affliction and heauines, are more ready to heare good admonitions. *Oſiand.*

5. Queſt. v. 4. Of their Idols *Baalim*, and *Aſhtaroth.*

1. Some thinke that Baalim was the name of their gods, and Aſhtaroth beeing put in the feminine, the name of their goddeſſes: *Vatab.* and *Auguſtine* not much vnlike, ſaith, that *Baalim* were their *Iuppiters*, and *Aſhtaroth* their *Iunoes. queſt in Iudic. 2. Cicero lib. 3. de natur. deor.* ſaith, that *Aſtarte*, or *Aſtarate*, was one of the names of *Venus*, 3. But Aſhtaroth, was the peculiar Idol of the Zidonians, 1. king. 11. 5. and of the Philiſtims, 1. Sam. 31. 20. ſo called of the forme, becauſe it was like vnto a ſheepe: for ſo ſignifieth the word *Aſhterah*: and hereof this may be an argument, becauſe of this Idol there was a citie called *Aſhteroth Carnaim*, Gen. 14. 5. which addition of *Karnaim* ſignifieth *bicornis*, two horned: it belonged to Manaſſeh, Ioſh. 13. 31. and out of that tribe it was giuen to the Leuites the Gerſhonites. 1. Chron. 6. 71. *Iun.* and *Maſius* in 12. c. *Ioſh.*

6. Queſt. v. 3. *God onely to be ſerued.*

1. Samuel exhorteth the people to turne vnto God with their whole heart, and to ſerue him onely: that they ſhould not giue part of their heart vnto the true God, and part vnto their falſe gods; but that they ſhould ſerue him with all their heart. *Borrh.* 2. And beſide, as he would not haue any but the true God ſerued, ſo he would haue the true God worſhipped, after a true and right manner, not with any ſuperſtitious or falſe religion, *Oſiand.* 3. This ſheweth that God will admit no partner in his worſhip: and as it condemneth the aſſociation of heathen Idols gods and goddeſſes in the diuine worſhip, ſo it maketh againſt the multiplicity of popiſh Saints: for God only muſt be ſerued: the word is *ghabad*, which the *Septuag.* interpret here by the word δουλεύω: which taketh away that fond diſtinction of the Romaniſts, betweene λατρεύω, and δουλεύω, as though religious worſhip ſhould onely be giuen vnto God, but religious ſeruice might be yeelded vnto Saints: for out of this place it is euident, that all religious ſeruice is due onely vnto God: and as here Samuel ſaith, αὐτῷ μόνῳ δουλεύσατε, *ſerue him onely*: ſo our Sauiour ſaith, αὐτῷ μόνῳ λατρεύσεις, *him onely ſhalt thou worſhip:* Matth. 4.

Controv. Againſt the adotation of Saints.

Matth. 4. 10. Religious worſhip then, and religious ſeruice, is all one, and onely due vnto God.

7. Queſt. v. 5. *Of Mizpeh, whether Samuel aſſembled Iſrael.*

1. There were diuerſe places called by this name; there was a Mizpeh in the land of Moab, 1. Sam. 22. 3. an other lying vnder the hill Hermon, Ioſh. 11. 3. neere vnto the land of Gilead, which is that place where Iacob and Laban made a couenant, Gen. 31. 49. there was a third in the tribe of Iudah, Ioſh. 15. 38. and a fourth in Beniamin, Ioſh. 18. 28. 2. Some of the Rabbines thinke that this Mizpeh was Shilo: but that is not like, for Shiloh was now deſtroied, becauſe of the wickedneſſe of the people, and made deſolate, as the Prophet ſheweth, Ierem. 7. 12. 3. This Mizpeh was either that of Iudah, which was not farre from Kiriathiarim, where the Arke now was: or, which is moſt like, it was the other Mizpeh of Beniamin, where they vſed to keepe their aſſemblies, as beeing the fitteſt place, in reſpect of the equall diſtance, beeing as it were in the middes of the land. *Iun.* and *Maſius.* 4. *Vatablus* then is deceiued, who following *Kimchi* thinketh that this Mizpeh, where the Iſraelites were aſſembled, was that Mizpeh, where Ioſhuah had the victorie ouer the kings of Canaan, Ioſh. 11. 3. but that can not be: for that Mizpeh was neere vnto Lebanon; but this Mizpeh was not farre from Ramah where Samuel dwelt: which as *Ioſephus* thinketh, was diſtant not aboue fourtie furlongs from Ieruſalem. *Maſ. in c. 11. Ioſh. v. 3.*

8. Queſt. v. 6. *How the Iſraelites drew water, and powred it out before God.*

1. Some doe vnderſtand it of the water of purification, whereby they teſtified their hope and faith in the remiſſion and waſhing away of their ſinnes. *Pellican. Mart.* 2. Some thinke that by the powring out of water, they ſhewed their humilitie, that they were as water powred out. *Vatab.* 3. Some thinke that as there was a certaine water appointed by the law, for the triall of adulterie, ſo alſo it was vſed for the conuincing of idolatrie, which was a ſpirituall kind of adulterie: that the lippes of ſuch as were idolaters, as ſoone as they touched the water did cleaue and clamme vp together with thirſt: and therefore they ſay, that Moſes cauſed the Idolatrous Iſraelites to drinke the aſhes of the golden calfe. *ſic Hieron. tradit.* 4. Some vnderſtand it of the drawing of water, and offering of it in drinke offerings vnto God. *Ioſephus.* 5. But the Chalde interpretation is beſt, that they powred out their heart vnto God, and ſhed teares before the Lord in ſuch abundance, as if they had drawen water. *Iun. Oſiand.*

9. Queſt. v. 6. *Why Samuel is ſaid to haue iudged Iſrael in Mizpeh.*

1. Some thinke, that there he put the Idolaters to death, and in that ſenſe is ſaid to haue iudged Iſrael. *Hieron.* 2. Some, that there he compounded the controuerſies, and determined the cauſes and ſtrifes among the people. *Vatab.* 3. Some, that hee is ſaid now to iudge them, beeauſe they ſubmit themſelues to his gouernment, and with one common conſent receiue him for their Iudge and Magiſtrate. *Oſiand. Mar.* 4. But beſide theſe interpretations, hee is moſt of all ſaid to iudge them, becauſe he beganne now to reforme both the Church and Commonwealth, which were out of courſe, as it appeareth, 1. Chron. 9. 22. *Iun. Borr.*

10. Queſt. v. 9. *Of the ſucking lambe which Samuel offered.*

1. Some thinke, that Samuel offered not this ſacrifice himſelfe, but by the hands of ſome of the Prieſts: for he was not a Prieſt, but a Leuite, and had the charge to open and ſhut the doores, c. 3. *R. Ben. Gerſon. Vatab.* But as yet Samuel was not publikely called to the office of a Prophet, when beeing brought vp vnder Eli, he was emploied about the doores of the Temple; and though he were but a Leuite, and ſo ordinarily was not to offer ſacrifice; yet by the extraordinarie calling of a Prophet, he had warrant to doe it: and therefore it is ſaid afterward, v. 17. that he built an altar vnto God. So the Prophet Elias alſo offered ſacrifice, 1. King. 18. this is alſo the opinion of *D. Kimchi.* 2. It ſeemeth that Samuel beeing in haſt, did not performe at this time all the ceremonies of the Law, God accepting rather of his faith and obedience, then looking

looking to the externall rite: *Pellican.* for in euery burnt offering, the skinne was first taken off, and was due vnto the Priest. Leuit. 7.4. 3. This sucking lambe was a signe of the true lambe Christ Iesus, by whom we haue deliuerance, and victorie ouer our spirituall aduersaries, as here the Israelites against the Philistims. *Pellic.*

11. Quest. v. 10. *Of the discomfiting of the Philistims.*

1. Three things doe set forth and commend the greatnesse of this victorie: first, the people were now vnprepared, and vnarmed, gathered together in common prayer and supplication, and their enemies came vpon them vnlooked for, and on the sudden. *Ioseph.* then they vsed no carnall weapons, or outward defense, but Samuel onely offered a sacrifice, and praied for them: thirdly, God did discomfite them from heauen: the earth vnder them trembled, and they fell, the thunder astonished them, the lightning blasted them. *Ioseph.* 2. Like vnto this victorie, was that which God gaue vnto Barak and Deborah against Sisera, Iudg. 5. when the starres fought in their courses: and that of Ioshuah, when the Lord cast downe stones vpon his enemies. Iosh. 10.10. *Bgrr.*

12. Quest. v. 12. *Of the word Shen.*

1. The most make it the proper name of a place, and call it *Shen*; the Chalde *Sinai*, and thus read; *hee pitched a stone betweene Mizpeh and Shen: sic Ar. Vatab. Lat.* with others. 2. But I rather assent vnto *Iunius*, which translateth it *scopulum*, a rocke, or rather the crag of a rocke; which hangeth ouer like a tooth, for so *shen* signifieth: and so *Pagnine* here readeth: and it appeareth to be so vpon these reasons: 1. because this word *shen* is so taken, c.14.5.2. In the former verse the name of this rocke is set down, it is there called *Bethcar:* and hereunto *Iosephus* consenteth, who saith, that this stone was set vp among the *Coreans* (whence *Bethcar* hath the name) in the coasts of the Philistims.

13. Quest. v. 13. *How it is said, the Philistims came no more into the coasts of Israel all the dayes of Samuel.*

While Samuel liued, Saul beeing King, the Israelites were much annoyed by the Philistims, as is shewed in the 13. and 14. chapters: therefore this must so be vnderstood, that the Philistims inuaded not Israel to inlarge their bounds, and to take from them their ciries, nor yet obtained any victorie ouer Istael: yet the Philistims had their garrisons, and maintained and kept that which they had gotten: as it is euident, c. 10. 5. and 13. 3. *Iun.* But after Samuels death they preuailed against Saul and Israel, and dispossessed the Israelites of their cities, and the Philistims came and dwelt in them. c. 31.7.

Reconcil.

14. Quest. v. 15. How Samuel is said to haue iudged Israel *all the dayes of his life*, seeing while he liued Saul was made King.

1. Although Saul were anointed King by Samuel, who liued diuers yeares after Sauls election to the kingdome; yet Samuel altogether gaue not ouer the regiment, but continually watched ouer the people, to direct them in the waies of the Lord. *Osiand.* 2. And therfore Saul and Samuel are ioyned together, c.11.7. *Whosoeuer commeth not after Saul and Samuel, so shall his oxen be serued:* hereof also it is, that Act. 13. 21. fourtie yeares of gouernment are giuen vnto Saul and Samuel ioyntly, as hauing one common and ioynt administration of the kingdome.

Reconcil.

15. Quest. v. 15. *Of Samuels visiting of Bethel.*

Iunius readeth appellatiuely the house of God, which was now at Kiriathiearim, where the Arke was, whether the people resorted thrise in the yeare at the solemne feasts, where it is like that Samuel was present to iudge and determine their causes. So is *Bethel* taken for the house of God, Iudg. 20. 18. as it is called *beth Iehovah*, the house of Iehouah, c.3.15. so also c.10.3. three men are said to goe vp to God to *Bethel*, that is, to the house of God: for seeing the people had recourse and flocked to that place, where the Arke was, it is not like, that Samuel would omit to visit it in his circuit. This reading for these reasons is to be preferred, before the vsuall interpretation,

tation, which taketh Bethel for a proper name here.

16. Quest. v. 17. *Of Samuels retiring to Ramah.*

1. Some read for Ramah, *Ramatha*, *Chal. Lat.* some *Armathaim*, *Sept.* but the name of the citie is *Ramah*, Iosh. 18. 25. *Ramatha* is the Hebrew inflexion of the word in construction, with the paragogical addition of the letter *he*, in the ende. 2. But here this doubt ariseth, how Samuel could absent himselfe from the Lords house, and keep at Ramah, seeing he was consecrated vnto God by his mother, during his life, c. 1. 28. Some thinke, that it was lawfull for Samuel, when the time of his ministerie and seruice was ouer, to goe vnto his owne house: *Pellic.* but Annahs vowe was more strict, for she did giue him so vnto the Lord, that he should abide there for euer, c. 1. 22. and if he had departed from the Lords house, when his course of seruing had beene past, he had been no more tied, then other common Leuites. 3. Therefore the better solution is, that so long as the house of God was knowne to bee at Shiloh, Samuel was bound vnto that place by his vow: but now Shiloh being desolate, and no certaine place appointed of God, where the Arke should be setled, Samuel in that behalfe was freed of his vow, with the which, necessitie in this case dispensed. *Marr.* The like we read of the sonnes of Rechab, who were bound by their fathers vowe to dwell in tents: yet in case of necessitie, when the host of the Chaldeans had inuaded the land, they woont to dwell in Ierusalem for feare of the enemie. Ier. 35. 11. 4. Further it may be answered, that vowes so long hold, till Gods pleasure be otherwise knowne: Samuel being now called to be a Iudge, could not be confined to a certaine place: God therefore dispensed with that vow. *Mar.*

17. Quest. v. 17. *Where Samuel built the Altar.*

1. Because it was not lawfull by the Law to offer any sacrifice, but before the Lord, in the place which the Lord should choose, Deut. 12. 14. and consequently to built no altar but there: therefore *Iunius* referreth these words, *also hee built an altar there vnto the Lord*, vnto the antecedent furthest off, namely, the house of God: as the like is found in diuerse places of the Scriptures: as Gen. 10. 12. *Resen also betweene Niniueh and Calah: this is a great citie*: that is, Niniueh: and, 1. Sam. 27. 8. *Then Dauid and his men inuaded the Gesshurites, and the Girzites, and the Amalekites: for they* (that is the two first named) *inhabited the land from the beginning*. But against this exposition, these reasons may be alledged: 1. because in none of these places giuen in instance, nor in any other which can be produced, the further antecedent, is so farre remooued, by so many clauses comming betweene, as in this place, two whole verses almost being inserted betweene *Bethel*, or *the house of God*, and these words. 2. for that in those places, the necessitie of the sense enforceth such relation to bee had to the precedent part furthest off: but there is no such necessitie here. 3. the restrictiue or limiting particle *sham*, there, beeing twice repeated before in this verse, and applyed to Ramah, sheweth that it should be so taken here: *there was his house, and there hee iudged Israel, and he built an altar there vnto the Lord, &c.* 2. Therefore the best answer is, that because there was yet no certaine place appointed, where the Arke should continue, it remaining at this time in a priuate mans house: *Pellic.* and for that the Tabernacle, to the doore whereof the sacrifices by the law were appointed to be brought, Leu. 17. 3. and the Arke were now a sunder, and in diuerse places; Samuel might haue this libertie to build an altar at Ramah: especially considering that he was a Prophet, and did it by a prophetical instinct: *Osiand. Mart.* as Elias the Prophet built an altar, 1 Kin. 18. And seeing the Arke was remooued from place to place, as appeareth, c. 14. 18. if an altar could not be built, but where the Arke was for the time present, it is not vnlike, but that the Arke of God might be sometime remooued to Ramah: as Saul hauing the Arke in the campe, there erected an altar, c. 14. 35. But I rather insist vpon the two former answers; the diuulsion and separation of the Arke from the Tabernacle, no certen place beeing yet appointed for the resiance of the Arke, and the prophetical and extraordinarie direction, that Samuel had.

CHAP. 8.

1. Quest. v. 2. *Of the place where Samuel appointed his sonnes to be Iudges.*

1. BEcause *Beersheba* onely is named, some thinke, that both his sonnes were appointed to be Iudges; either because that citie was in the remote corner in the South part of the land, whether Samuel by reason of his olde age could not trauaile in person: *Borrh.* or for that it was situate in the confines and borders of the Philistims, and so had more need of the presence of the Iudge: *Osiand.* or they being vniust Iudges, might choose that place to wearie the people with long trauaile. *Pellic.* But seeing they were deputed by their father, it is like that he would assigne them to some conuenient place, whether the people might resort with more ease, and not set them in the vtmost corner of the land: and to what ende should his two sonnes be limited to one place? they beeing diuided, might better dispatch the causes of the people.

2. *Iosephus* therefore thinketh, that one of them was appointed Iudge in Bethel, the other in Beersheba: but seeing no mention is made of Bethel in the text, that coniecture hath no warrant or certainty.

3. Therefore *Iunius* opinion is more probable, that the meaning is, they were set Iudges ouer the whole land from Dan to Beersheba, which were the two extreame townes of the land: and Dan is to be supplyed out of the like place, Iudg. 20. 1. here being omitted, by a certen *Synechdoche*, one opposite part comprehending the other.

4. Samuel in making his sonnes Iudges, offendeth two wayes, both because hee consulted not with God, and he had no example for it: for neither Moses, nor Gedeon, or any of the Iudges appointed their sonne. *Mar.*

2. Quest. v. 6. *Whether the people sinned in asking a King.*

1. If they had simply desired a King to bee giuen them, according to the lawe of God, Deut. 17. 15. that should gouerne them in equitie, and such an one as feared God, they then had not offended: but now they do aske a king of a preposterous desire, onely that they might be like vnto other nations. *Borrh.* 2. Yet God hauing purposed to erect among his people a kingly throne, and to raise vnto them a king, of whose seed the Messiah should come, tooke this occasion to accomplish his purpose, so turning their euill and inordinate desire vnto a good ende: as God can conuert the euill thoughts and actions of men, to serue for his glorie. *Borrh.* 3. Now the people in asking a king, failed in diuerse circumstances: 1. in their curiositie, that pretending the iniustice of Samuels sonnes, yet indeede desired an innouation of the verie gouernment it selfe: for they might haue otherwise requested of Samuel, to admonish his sonnes, that the fault might be amended, not the person remooued. *Pellic.* 2. Their impietie appeareth toward God, who had hitherto raised vp vnto them Iudges and deliuerers, they beeing not contented therewith: because their Iudges shifted from one tribe to another, and many times were of meane parentage, and not so terrible to their enemies, they desire to haue a certaintie of the kingdome, as other nations had, and so they offended in their distrust and diffidence toward God: *Osiand.* as the Lord himselfe saith, they *had reiected him*, v. 7. 3. Their ingratitude also was great toward Samuel, by whose meanes they had receiued so many and great benefits, that they would shake off his gouernment, euen while he liued: in these respects, the petition of the people for a King seemed euill vnto Samuel.

3. Quest. v. 7. *Whether by asking a King, the people indeede cast off the Lords gouernement.*

1. Simply it is not true, that the gouernement vnder kings, is a shaking off the Lords yoke. For the Lord is with Kings, and ruleth his people by them: they are the ordinance of God. Wisdome saith, *Prouerb.* 8. By me Kings rule. The Lord blessed the gouernment of Dauid, Iehoshaphat, Hezekiah, Iosias. But yet the people as much as in them lay, reiected the Lords gouernement: because they misliked that forme

of

of administration, which the Lord had set them, and desired a change and innouation, without any direction from God. 2. But it will bee further questioned, whether God also doe raigne together with bad Kings: the answer is, that euen the authoritie of wicked kings is of God, which they abuse to tyrannie: and they shall giue account vnto God for abuse of their gouernment. And although the persons be euill, which gouerne, yet the authoritie is lawfull and good: and euen vnder tyrants there are many good things: as enacting of politike lawes, administration of iustice, punishment of offenders. *Mart.*

4. Quest. v. 11. *Of Samuels description of the King, whome the Israelites desired.*

1. Samuel describeth such manners and fashions, which are incident, not to true Monarchies, but such as decline rather to tyrannie: *Osiand.* he setteth not downe here the office of a king, what he ought to be, but foreshewеth by the spirit of prophecie, what manner of King they should haue: that they either hereby might bee perswaded to desist from their enterprize, or they might the more willingly beare the inconueniences, when they fell vpon them, beeing thus forewarned of them, and beeing the cause thereof themselues. *Pell.* And thus the Lord to their owne cost graunteth their desire, that for the most part they had such kings, as gouerned them rather by will, then lawe, as the kings of the Gentiles did. 2. Samuel sheweth how their king should haue power ouer their children and seruants, their goods and lands. In all which the King hath a soueraigne right: mens seruants and children are to doe the king seruice in time of war, and of peace: the necessitie of the Crowne is to be supported for the publike good of the common wealth: but the manner is vnlawfull: the king must rule by law, not by lust, nor lay vnnecessarie burthens vpon his subiects, knowing that he hath also a Lord aboue him, the great King of heauen, to whom he must giue account. 3. In these three things Samuel sheweth that their king should faile: first in the manner, that he should not by order or law, but by violence and compulsion take from them their sonnes and daughters, their lands and goods; whereas yet Iezabel, would not but by colour of iustice take Nabaoths vineyard from him. *Pel.* Secondly, he should faile in the ende: abusing these things to his pleasure, and giuing them to his seruants and fauourites, not applying them to the common profit and benefit of the Common-wealth. *Borrh.* Thirdly, in respect of their persons, he should vse them altogether, as seruants, v. 17. (putting them to base and seruile offices) not as free subiects, such as they were in time of the Iudges, and their other gouernours. *Bor.*

5. Quest. v. 19. *Why the people would not hearken to Samuel.*

1. God had decreed by this occasion to set a King ouer his people, as he promised to Abraham that Kings should come of his seede, Gen. 17. 17. yet God did not force their wills: but God vseth their wills and desire, whereunto they were enclined, to effect his counsell. *Pell.* 2. Therefore lustly notwithstanding the Lord by his Prophet telleth them, that he will not heare them afterward, when they should crie vnto him, because of the oppression of their King, for that they now wilfully cast off the counsel of God, and refuse to hearken vnto his voice. *Pel.* 3. And thus we see how many times men are snared in their owne desires, and obtaine their request vnto their owne hurt: as the Lord tooke the people short in their hastie wishes: Num. 14. 28. *As I liue, saith the Lord, I will surely do vnto you, as ye haue spoken in mine eares, your carkasses shall fall in this wilderne, &c.* 4. Now in this their petitiō the people offended, because they asked him after a preposterous manner, not expecting the authoritie of God: therefore the Lord is said, *to haue giuen them a King in his anger*, Hos. 13. 11. their request was then against the reuealed wil of God, though in his secret counsel he had so determined. *Mar.*

CHAP. 9.

1. Quest. v. 5. *Of the land of Zuph.*

1. THe *Sept.* read, the land of *Siph*, failing both in the pronouncing of the letter, which is *tsaddi*, which is expressed by *tz.* not *sameeh*, which giueth the sound

of our ſingle *ſ*: as alſo of the vowel, which is *ſhurec*, not *chiric*: and anſweareth to our *u*. 2. The *Chalde* interpreteth, the land where was a Prophet: of which reading ſee before, qu.1.c.1. 3. The land therefore of Zuph, was that countrey, where Ramah Samuels citie was ſituate, which thereupon was called Ramah of the Zophims, c.1.v.1. for they were now neere vnto Ramah. *Ioſeph.*

2. Queſt. v. 7. *Whether Saul gaue any thing to Samuel, and whether it were lawfull for the Prophets to receiue any thing.*

1. Some think, that Saul had this opinion, that Samuel might be allured with gifts: and that it was not lawfull for the Prophets to receiue any gift, as Gehezi was puniſhed with leproſie, becauſe he tooke a reward: and this is the difference between the true and falſe prophets: theſe altogether ſought their owne commoditie, the other the glorie of God. *ſic Hieronym.* 2. But it is rather to bee thought, that Saul in reuerence, and as a ſigne of a thankfull heart, would giue a preſent vnto Samuel, becauſe he was now to appeare as before the Lord, into whoſe preſence they were not to come emptie. Eliſha would receiue no gift of Naaman, becauſe he was a ſtranger; which was forbidden, Leuit. 22. 25. neither were they to receiue ſuch large gifts as Gehezi did, to make them rich: but for the Prophets and ſeruants of God to receiue ſmall gifts (as this of Sauls was, the fourth part of a ſhekel, about fiue pence) as an acknowledgement of the offerers dutie, and for their ſuſtentation, it was not vnlawfull: as Ieroboams wife going to Ahiah the Prophet, carryed vnto him a bottle of hony, and ten loaues, 1. King. 14. *Mar.*

3. Queſt. v. 9. *Of the name Seer, which was giuen vnto the Prophets.*

1. The text ſaith, that Prophets of olde time were called Seers, not that they then ceaſed to be ſo called: but it was a name both vſed of auncient time, and then in Samuels time continued. *Borr.* 2. Such was the pietie of the people in the purer times, that when they would aske counſell of God, they reſorted to the Prophets, to whom the Lord reuealed himſelfe: ſo did Rebekah, Gen. 25.22. *Iun.* 3. They were called Seers, both becauſe they foreſawe things to come, *Geneuenſ.* as alſo for that the Lord reuealed himſelfe, and was ſeene of them in viſions and dreames: Numb.12.6. *Iun.* 4. Yea it pleaſed God, not onely in graue and waghtie matters, when he was conſulted with, to giue anſwer to the people, but vpon other priuate neceſſarie occaſions, as here they goe to the Seer to learne what was become of the aſſes, that the Lord ſhould not be thought to haue leſſe care of the people in their neceſſities, then the gods of the Gentiles, from whom they receiued anſwer by the miniſterie of Sathan, in ſuch manner of conſultations. *Pellic.*

4. Queſt. v. 12. *Whether it were a feaſt or a ſacrifice, which was kept for the people in the high place.*

1. *Iunius* tranſlateth *zebach* a feaſt, which word properly ſignifieth a killing or ſlaying for ſacrifice, and ſome time for other vſes: his reaſon is this, becauſe it was againſt the law to ſacrifice in any other place, then before the Lord, Leuit. 17.3. and Deu. 12. 5. But hereunto it may be anſwered, 1. that as Samuel before, by extraordinarie direction, built an altar at Ramah, ſo it was lawfull for him being a Prophet, to ſacrifice other-where, then at the Tabernacle: *Oſiand.* eſpecially ſeeing the Arke and the Tabernacle were now aſunder, and ſo no certaine place appointed for the Arke, as is ſhewed before, c.7.qu.17. 2. It is not vnlike, but that the Arke of God might be remoued hither at this time, at the election of their king, as *Iunius* thinketh it was tranſlated to Gilgal, at his inauguration, c.11. 15. where they alſo offred peace offerings.

2. I thinke rather, as both the *Chald. Sept.* with other interpreters, *Vatab. Mont. Pag.* doe read here *ſacrifice*: ſo firſt they offered their peace offerings vnto God, and then of the remainder thereof made a ſolemne feaſt. *Pellic. Oſiand.* And theſe reaſons may perſwade it: 1. becauſe the word *zebach*, more properly and vſually is taken for *ſacrifice*, as c.10.8. and 11. 15. 2. the place argueth as much, for if it had been but an ordinarie feaſt, Samuel might haue kept it in his owne houſe, he needed not to haue gone vp to the high place, where they vſed to ſacrifice before the Temple was built. 3. The publike fame of this meeting, whereof the verie maidens were not

ignorant,

ignorant, sheweth rather that it was a solemne sacrifice, then a priuate feast for thirtie persons. 4. The common vse was, in their solemne meetings, first to offer peace offerings, and to make a feast of the remainder: for of that kind of offerings, the fat was offered to the Lord, the right shoulder and the breast was the Priests, Leuit. 7. 31. 32. of the rest the people might eate: so Salomon, of the peace offerings, which he offred in great abounndance, euen 22. thousand beeues, and an 120. thousand sheepe, made a royall feast to all Israel, 1. King. 8.

3. But it wil be obiected, that the shoulder and that vpon it, which were reserued for Saul, were the Priests fee, Leuit. 7. 31. whereof it was not lawfull for any stranger, not of Leui to eate, no not for him that soiourned with the Priest, Leu. 22. 10. To this it may be answered: that the right shoulder onely was the Priests, Leu. 7. 32. but here v. 24. it is not named what shoulder it was: and beside, though they did eate of the remainder of the peace offerings, yet they might also in such feasts, eate of other meat not offered in sacrifice: but howsoeuer it was, it is not necessarie to thinke, that this portion was any of the Priests allowance, nay it is like it was not: but some other portion reserued for Saul. *Iosephus* calleth it, *portionem regiam*, a kingly part: who indeed calleth it *epulum*, a feast, he nameth it not a sacrifice. But it was both, first the sacrifice was offered, then the feast followed, as is shewed before.

5. Quest. v. 13. *Of Samuels blessing of the Sacrifice.*

1. It was a commendable custome among the Hebrewes to blesse God, that is, to giue him thanks, both before their meat and after: and he which blessed the table, did also diuide and distribute the meat, as the *Chalde* paraphrast interpreteth: the which custome our Sauiour followed in the Gospel, when he tooke bread, gaue thanks, and brake it. *Vatab.* 2. This phrase of blessing, is also vsed in the newe Testament: *The cup of blessing which we blesse, &c.* 1. Cor. 10. 16. and at Emaus, our Sauiour tooke the bread, and εὐλόγησε, *blessed, and brake it*, Luk. 24. 30. *Bor.* Which teacheth vs, not like vultures and kites, to seaze vpon our meat, as a pray, without giuing thanks, and lifting vp our hearts vnto God. *Osiand.* 4. And Christians do still retaine that commendable vse which was practised, as *R. Kimbi* saith, among the Iewes, to blesse the table and meates set thereon, not that any thing is vncleane in it owne nature, as the Manichees held; or that the euill spirits are mingled among the creatures, as they imagine which defend the sprinkling of holy water: for the creature of God is good in it selfe, because all which God made, is good: but it is our owne corruption and sinne, which defileth the creature: prayer therefore before meate is necessarie, that it may bee sanctified and made wholesome for our vse, and that we vse and receiue them soberly and moderately. *Mar.*

6. Quest. v. 18. *Of the place where Saul met Samuel.*

1. The most doe read, that Saul went to Samuel in the middes of the gate, *sic Ar. Pag. Vatab.* and both our English translations: but that cannot be: for before Saul met Samuel, it is said, v. 14. that Saul was come within the citie, or as some read, into the middes of the citie: therefore he met not Samuel in the middes of the gate. 2. The *Septuag.* therefore to helpe this matter, read, that Saul came to Samuel, εἰς μέσον τῆς πόλεως, into the middes of the citie, as before, v. 14. but the word here is, *bethoch hasshagnar*, within the gate, as *Iunius* following the *Chalde* paraphrast: as soone as they were entred the citie, and were come within the gate Samuel met them.

7. Quest. v. 19. *What was in Sauls heart, which Samuel promiseth to tell him.*

1. The Hebrewes, as *Hierome* noteth in his traditions vpon this booke, do thinke that it was reuealed to Saul, that he should be King, because he sawe in a vision, that he was set in the toppe of a palme tree: and this was that (say they) which Saul had in his heart: but this is not like, as it may appeare by Sauls answer, v. 21. making it verie strange, that Samuel should haue any communication with him of any such thing. 2. Therefore the thing, that was in Sauls heart, was to knowe, what was become of his asses, which thing Samuel presently declareth vnto him, as followeth in the next verse. *Iun.*

8. Quest. v. 21. *Of Sauls refusall of the kingdome, whether it were done in simplicitie or hypocrisie.*

1. Saul excuseth himselfe by three arguments: that both his tribe was the smallest in Israel, having not yet recouered that losse and slaughter of their men, which they receiued in the battell with Israel: Iudg. 20. *Osiand.* as also his Fathers house was of small account in the tribe, and he himselfe the least in his fathers house. *Iun.* 2. Some thinke, that Saul did herein dissemble, and shew his hypocrisie, which afterward did breake forth in the rest of his acts. *Borrh.* But I rather condescend to those, which think that Saul did *modeste regnum recusare*, modestly at this time refuse the kingdom: *Iun.* and, *veraciter se excusat de honore regni*, and he doth truely excuse himselfe concerning the honour of the kingdome: *Pellic.* as may appeare both by Sauls exquisite and pithie answer, heaping vp so many reasons of his refusall together: and by his earnest speech to Samuel, *Wherefore then speakest thou so vnto mee?* Howsoeuer afterward Saul played the hypocrite, yet hee might haue an other heart now, and speake of simplicitie.

9. Quest. v. 24. To whome Samuel said, *I haue called the people.*

1. Some read, *it was kept for thee when I called the people: Lat.* but beside that, in this reading, the word *lemor*, *in saying*, is omitted: it is like it was kept, not when hee bid his ghests, but when he made prouision for his ghests. 2. The *Septuag.* read, as though it should haue been kept and reserued by the people: but Samuel spake to the cooke to keepe it, vet. 23. and not the people. 3. Some thinke that Samuel thus spake vnto Saul, *saying, also I haue called the people, B. G.* gitting this note, *that both by the assembling of the people, and the meat prepared for thee, thou mightest know, that I knewe of thy comming:* but it had been superfluous for Samuel so to say to Saul, when he was now set among the people, and sawe the people there assembled. 4. Therefore Samuel meaneth, that hee caused that portion to be reserued, when hee thus spake to the cooke, that hee had bidden the people, that prouision might bee made for them: *Iun.*

10. Quest. v. 25. *Why Samuel communeth with Saul toward the toppe of the house.*

1. Beside, that their houses beeing made with plaine and flat roofes, not like vnto ours, they vsed to walke there vpon the top of their houses after supper: *Vat.* for then they vsed to feast, and this banket, to the which Saul was inuited, was toward the euening: as it appeareth by the mentioning immediately of their early rising the next morning. v. 26. *Pellic.* 2. Beside I say, that it was their vsuall custome thus to doe, an other reason, that moued Samuel to choose that place was, that he might vtter his minde more freely in secret vnto Saul concerning the kingdome, which was not conuenient yet to be publikely knowne: and therefore afterward, ver. 27. Samuel would not haue Sauls seruant within the hearing: the roofe then of the house was a fit place for secrecie, as Peter went vp thither to pray, Act. 10. 9. *Iun.*

CHAP. 10.

1. Quest. v. 1. *Of Samuels anointing Saul to be King.*

1. THis annointing in the olde Testament, signified the gifts of the holy Ghost, which were necessarie for them which should rule. *Genev.* 2. This was a type and figure of the spirituall annointing of the Messiah, to be our Priest, Prophet, and King: which ceremonie is not necessarie now to be retained in the new Testament. *Osiand.* 3. The Hebrewes thinke, that Saul was not annointed with the same oyle, wherewith Dauid and Salomon were anointed: for that was taken out of the Tabernacle, so was not this: that was powred out of an horne, *Keren:* this out of a viole, called *Phach:* out of such a vessell was *Iehu* annointed: *Borrh.* out of a brittle vessell, whe-

whether of glasse or earth, which signifieth the vnstableneſſe and ſhort continuance of their two kingdomes: but the horne ſhewed the firme and durable ſtate of the kingdome of Dauid and Salomon. *Pellic.*

2. Queſt. v. 1. *Of Samuels kiſſing of Saul.*

1. This kiſſe was a ſigne of fauour, as wiſhing all things to be proſperous vnto him: *Pellican.* it was alſo a ſigne of reuerence, as it is taken, Pſal. 2. *Kiſſe the ſonne, leaſt he be angrie. Borrh.* 2. Samuel ſearcheth not here into Gods ſecret iudgement, who purpoſed to reiect & caſt off Saul afterward, as an hypocrite: neither was this yet reuealed vnto Samuel: he eſteemeth Saul, according to his preſent election, whereby the Lord had appointed him to be gouernour of his people: afterward, when the Lords counſell was reuealed to Samuel, concerning the reiection of Saul, he then did forbeare to kiſſe him, but denounced the ſentence of God againſt him, that becauſe he had caſt away the word of the Lord, the Lord had caſt away him. *Borr.*

3. Queſt. v. 1. *Of Samuels words to Saul, Should I not, &c.*

1. The moſt read thus, *hath not the Lord anointed thee to be gouernour, &c. ſic Septua. Chald. Vatab. B. G.* but in this reading, the Hebrew particle, *chi, for*, or *becauſe*, is omitted: and beſide, *halo, what not*, is ſeparated by a diſtinction from the clauſe following. 2. Therfore the beſt reading is, *ſhould I not*, that is, doe thus: for *Iehovah hath anointed, &c. Iun.* for it ſeemeth that Saul had vſed ſome reſiſtance, refuſing to be anointed, and that Samuel did perſwade and pacifie him with theſe words, ſhewing that it was the will of God, that it ſhould be ſo.

4. Queſt. v. 3. *Whether it is to be read, Bethel, or the houſe of God.*

1. The moſt doe thinke, that theſe three men went to Bethel there to offer ſacrifice: and ſo thinketh *Ioſephus*, ſo the *Chald.* and *Septuag.* for that Bethel was held to be a religious place, becauſe of the altar, which Iacob built there: *Vatab. Borr.* but that altar was long before defaced, neither was it lawfull for priuate men to offer any ſacrifice but before the Lord, where the Arke was, 2. Therefore I conſent in this place to *Iunius* reading: that they went vp to the houſe of God, which was now at Kiriathiarim: which may be made plaine by theſe reaſons, 1. becauſe they are ſaid to goe vp to God, that is, where the Arke was, the repreſentation of Gods preſence: 2. they caried three kids for ſacrifice, but at Bethel it was not then lawfull to ſacrifice: 3. Bethel is taken for the houſe of God then at Shiloh, Iudg. 20. 18. and 21. 19. and ſo it may fitly be taken here for the houſe of God at Kiriathiearim. 4. Now whereas theſe men carried but three loaues, *D. Kimchi* marueileth how they could giue two: the anſwer is, that God ſo put it in their hearts, that it was a greater worke of pietie to feede the hungrie, as they ſaw Saul at this time to be verie faint, then to offer ſacrifice: or it is more like, that they had other bread with them for their own neceſſarie vſe, beſide the three loaues, which they went to offer. *Mar.*

5. Queſt. v. 5. *Of the hill of God.*

1. The moſt doe expound this of the high place in Kiriathiearim, where the Arke was: ſo the Chalde interpreter: ſo alſo *Pellic. Borrh. Geneuenſ.* but it is not like that a garriſon of the Philiſtims ſhould be kept in that place, where the Arke was, and whether the people vſually reſorted with their ſacrifices and offerings. 2. It was rather the high place of Gibeah, which is called Gibeah of Beniamin, where there was a garriſon of the Philiſtims, c. 13. 2. *Iun.* and where Sauls father, and his vncle and kinred dwelt, v. 14. ſo alſo *Ioſephus* calleth it the towne of Gabatha. 3. It is called the hill of God, becauſe there was a Colledge of the Prophets conſecrate vnto the ſeruice of God: who might be ſafe notwithſtanding the garriſon of the Philiſtims, which was not farre off: for religious men were priuiledged, in thoſe daies, euen in the middes of their enemies: and beſide the Philiſtims, though at this time they kept their owne, yet attempted nothing againſt Iſrael, as before is noted. chap. 7. qu. 13. *Iun.*

6. Queſt. v. 5. *Of the companie of Prophets whom Saul ſhould meete.*

1. Some thinke, that moſt of theſe were Leuites, which ſtudied the law, and were

prepared and made fit for the ſeruice of the Tabernacle: *Borrh.* but this opinion is grounded vpon the other receiued interpretation, that this hill of God was at *Kiriathiearim*, where the Arke aboad at this time, which in the next queſtion before I ſhewed to be an vncertaine coniecture. It is like that among theſe Prophets ſome were Leuites, but it is not neceſſarie to thinke, that moſt of them were of that tribe: ſuch a Colledge of Prophets there was in the time of Eliſha at Bethel, and an other at Iericho, 2. king. 2. 2. and 5. 2. Theſe Prophets then were ſuch, as attended propheſying, giuen vnto holy ſtudie and meditation, to ſing Pſalmes to the praiſe of God, vſing thereunto as incitements muſicall inſtruments: as Eliſha did, 2. king. 3. 15. *Borr.* who taught and inſtructed others, *Oſiand.* indued alſo with the gift of propheſying. 3. Of theſe there were two ſorts, ſome were called Prophets ſimply, as the maſters and inſtructers of others; ſome the children, that is, the Schollers of the Prophets. *Iun.*

7. Queſt. v. 6. *How the ſpirit of God came vpon Saul.*

1. The ſpirit of God, is taken either for the gift of propheſying, or for abilitie proſperouſly to atcheiue any thing, or thirdly for the gift of ſanctification: the two firſt waies Saul was indued with the ſpirit of God: *Borr.* for he receiued for the preſent a tẽporarie gift of propheſying, to confirme him in his calling, as the 70. Elders propheſied for the time, Num. 11. 25. and he was furniſhed with gifts fit for that calling, as courage and magnanimitie, meete for the office of a King. *Iun.* But hee was farre off from the true inward ſanctification, as his workes following declared. *Borrh.* 2. He became an other man in theſe two reſpects: firſt, becauſe hee ſhould now ſhew himſelfe a Prophet, ſinging diuine ſongs and hymnes among the Prophets, as thongh he had from his youth beene trained vp among them: *Pellican.* As alſo he now ſhould put on a princely minde, and meditate vpon matters belonging to the kingdome, whereas he was before but conuerſant among his cattell; yet this was but a ciuill kind of change in him: there was no inward renouation, neither became he in deed a new regenerate man, borne of the ſpirit. *Borrh.*

8. Queſt. v. 9. *Of the fulfilling of the ſignes foreſhewed.*

1. God vſeth to confirme extraordinarie callings by extraordinarie ſignes: as Moſes aſſured by thoſe ſignes and miracles which God ſhewed, that the Lord had appointed him to deliuer his people: ſo likewiſe *Gideon*, Iud. 6. And Saul here is confirmed by theſe propheticall predictions, in the office and calling of a king, which was now firſt reuiued and raiſed vp in Iſrael. 2. Foure things are foretold vnto Saul: 1. that he ſhould finde two men at Rachels ſepulchre, and he telleth him, what they ſhould ſay vnto him, v. 2. then he ſhould meete three men going to the houſe of God, v. 3. after that he ſhould meete a companie of Prophets, v. 5. the fourth ſigne is, that he himſelfe ſhould propheſie. *Borrh.* 3. The ſignes were to that end, that when hee ſaw, that all Samuels predictions were true, he ſhould nothing doubt to take the kingdome vpon him: *Pellic.* for God was with him, verſ. 7. that is, to proſper him, and giue him good ſucceſſe: though not with him as hee vſeth to bee with his elect and beloued in Chriſt. *Borrh.* 4. But ſuch ſignes, now to confirme Chriſtians in their calling, are not to be expected: nay, to aske ſuch ſignes, were to tempt God: our calling is not now extraordinarie, our faith and doctrine is not new, but the ſame which was firſt preached and taught by Chriſt, then by his Apoſtles: it was then confirmed by ſignes and miracles, and needs not to be ſo confirmed againe.

9. Queſt. v. 12. *Of the meaning of theſe words, Who is their Father?*

1. While they maruailed at this ſuddaine change in Saul, whom they had knowne to be a valiant man before, and of courage, but no Prophet: one, as it may ſeeme, of the ſame companie of the Prophets, *Iun.* riſeth vp, and by this ſpeach ſtaieth their further wondring. *Oſiand.* 2. In effect he ſaith thus much; Doe not maruell, that Saul propheſieth, hauing no Prophet to his father: for neither is the gift of propheſie hereditarie in the reſt, they haue not all Prophets to their fathers: *Vatab.* the ſpirit of God

is

is their father, and instructer: they are not so much taught by men, as by the spirit of God, which worketh freely and accepteth no mans person, but can raise vp Prophets euen from the meanest and most abiect. *Iun.*

10. Quest.v.15. *Why Saul concealeth from his Vncle the matter of the kingdome.*

1. *Iosephus* is here deceiued, who saith, that *Abner* Sauls cosin questioned with him, wheras it was Sauls fathers brother, likely to be Ner the Father of Abner, c.14.50. 2. Some thinke that Sauls vncle was at Kiriathiearim, some that Saul went from hence to an other place, which is not here expressed, as many circumstances belonging to the storie, for breuitie sake are omitted in Scripture. *ex Patab.* But it seemeth rather, that the high place, whether Saul went, was at Gibeah, where his father and kinred dwelt, as is before shewed, v.5. 3. Now Saul partly of modestie concealeth the communication, which he had with Samuel about the kingdom, least he should be thought to be ambitious, *Pelican.* as also in wisedome, least he might haue beene enuied, and so some impediments laid in his way. *Osiand. Iosephus* toucheth both these reasons, *Ne res credita inuidiam, non credita vanitatis opinionem ei contraheret:* least that the matter beeing beleeued might haue procured enuie, or beeing not beleeued, might haue bred an opinion of lightnesse and vanitie. In like manner, Moses taking leaue of his father in law, pretendeth onely to goe and see his brethren in Egypt, making no mention of his calling, nor what the Lord said vnto him, nor what hee had seene: Exod. 4.

11. Quest.v.17. *How the people are said to be assembled before the Lord in Mizpeh.*

1. Some thinke that this Mizpeh was Gilgal, some Bethel, some Kiriathiearim: but it was that famous place, where they vsed to assemble the people, and where before Samuel had called the people together, when as that notable victorie was giuen them against the Philistims, c. 7. Saul was designed and elected King in Mizpeh, and afterward established and confirmed King in Gilgal, c.11.15. *Iun.* 2. Some thinke, that they are said to be assembled before the Lord, because what was done in such great assemblies of the whole nation, was done as in the sight & presence of God: *Osiand.* as in the same place it is said, they assembled before the Lord, Iudg.20.1. when as yet the Arke was not there. 3. But it is more likely, that Samuel had caused the Arke to be brought thither at this time, and the Priest to be present with the Vrim and Thummim, to consult with God, as v.22. and to cast lots before the Arke, as the vse was. *Iun.*

12. Quest. v. 20. *How the tribe of Beniamin was taken.*

1. Some of the Hebrewes thinke, that the stone in the Priests breastplate, wherein the name of Benjamin was taken, did shine extraordinarily, whereby they knew that the king should come out of that tribe: but that is not like, for though the tribe were found out by this meanes, yet that serued not to find out the familie, and the very person: therefore the course here taken was by casting of Lots. 2. It is like that Samuel here followeth Ioshuahs president first, the tribe is taken by lot, then the familie in the tribe, then the household in that familie, and lastly the person: as Iosh.7. 14. *Iun.* so here the tribe of Beniamin commeth forth, then the familie of Metri, then the household of Kish, and lastly Saul of that house. 3. Concerning the manner of casting lots: the names of the tribes were written, and cast into a pot, *Ioseph.* then some one of euery Tribe was appointed to draw out the lot for the whole tribe, and so likewise for the familie, and household, *Osiand.* And this was done before the Arke, and with praiers beeing made before, as v.22. it is said, they asked the Lord againe, that is, praied vnto him: *Iun.* So that this casting of lots, was directed by the prouidence of God: as Salomon saith, *The lot is cast into the lappe, but the whole disposition thereof is of the Lord: Prov.*16.33. *D. Kimchi* thinketh that no lots were here cast, because no mention is made of them: but that the Priest consulted with God by Vrim and Thummim. *R. Selemoh* thinketh that lots were cast; which is most like, because it was much vsed among the Israelites: as the land of Canaan was cast out by lot: Ionathan was taken by lot: Matthias was chosen by lot, Act.1. the word *Iachad* here vsed, which signifieth

nifieth

nifieth *to take*, insinuateth as much. *Mart.*

14. Quest. *Whether it bee lawfull now to cast Lots.*

1. We finde three kind of lots vsed in Scripture: some for equall diuision, and deciding of controuersies that way: as the land of Canaan was sorted out by lot: some were *sortes consultatoria*, lots vsed for consultation, as when Mathias was chosen: some, *diuinatoriæ*, diuining lots, when any hid thing is reuealed, as Achan was taken by lot, Iosh. 7. 2. Now some doe vtterly condemne the vse of lots now, as *Hierome* vpon Ionas: and thinketh that such examples in Scripture were extraordinarie, and not to be followed. 3. But *Augustines* iudgement is more probable, who thinketh though the casting of lots ought not to be vsuall, as before: yet that in some cases lots may be cast: as he putteth this case; that in time of persecution, when it is thought fit, that some ministers should be preserued for future times, and all are alike minded to abide the extreamest hazard, and of the like gifts, then they may be chosen by lots. *epist. ad Honorat.* 4. But these conditions must be obserued in lots: 1. that all other meanes should first be attempted, and lots not to be vsed but vpon great necessitie, when no other way is left: so Mathias was elected, there beeing such equalitie betweene him and the other, as that the Apostles could make no difference. 2. they must be vsed not rashly, but reuerently, as the Apostles to their lots ioyned prayer. 3. superstitious lots must be abandoned: such as were the lots of *Numerius Suffetius*, whom *Cicero* speaketh of, *lib. de Diuinat.* that hee cut a flint in sunder, and out leaped certaine lots. 4. there must be no deceit vsed in lots. *Mart.* These conditions must be obserued in such lots as are vsed in great and waightie affaires: but they extend not to such kinde of lots, which are ordinarily vsed in some kind of recreations, where no such waighty end is proposed.

14. Quest. v. 28. *Of the booke which Samuel writ.*

1. *Iosephus* thinketh that this booke contained the prediction of such things, which should fall out vnder Sauls kingdome, and that hee rehearsed it in the hearing of the people and of Saul. But this is not like: for this had beene enough to haue alienated the hearts of the people from Saul, that such a tyrant, as he prooued afterward, should raigne ouer them. Therefore, this booke contained nothing, but what the King should performe to his people: and of the dutie of the people to their king: *Pellican.* agreeable to the description of a king in Moses, Deut. 17. 2. This booke was laid vp before the Arke, that it might continually put them in remembrance of their mutuall dutie. *Iun.* 3. But this booke is not now to be found, it is lost, as many other historicall bookes. *Vatab.*

15. Quest. v. 27. *Of the wicked men that murmured against Saul.*

1. They are called men of *Belial*: that is, without a yoke, which refused to submit themselues to Sauls gouernment, thinking that because he was of meane parentage, and of no power, he was not a like man to saue the people. *Pellic.* 2. Therefore they came not to shew their dutie to the king, to bring him presents as other did: for by such gifts of acknowledgement, subiects may expresse their loyall affection to the Magistrate. *Osiand.* 3. But Saul held his peace, and winked at this fault, to auoid sedition, and to winne them by lenitie. *Genev.*

CHAP. II.

1. Quest. v. 1. *Of the attempt of Nahash the Ammonite against the men of Iabesh Gilead.*

1. IT seemeth that the Ammonites yet bare in minde the great slaughter which they receiued by Ipthah the Gileadite, Iudg. 11. and therefore they now seeke to be reuenged vpon the men of Iabesh Gilead: *Pellican.* Gods prouidence so disposing, that

that by this meanes Saul should haue occasion to shew his valour. *Borrh.* 2. This *Iosephus* thinketh fell out a moneth after Saul had taken the kingdome: but that can not be: for yet seauen daies were not expired, which Samuel had set vnto Saul, that so long he should expect his comming to Gilgal, c. 10. 8. But it seemeth that this attempt was made immediately before Saul was elected king: and the feare of Nahash was the cause why the people asked a king. c. 12. 12.

2. Quest. *Of Nahash cruell demand, to haue them put out their right eyes.*

1. In this inhumane and hostile condition here imposed, the Ammonites shewe their detestable hatred to the people of God: that as they denied them bread and water in the wildernesse, so they continue hatefull toward them still, and therefore the Lord knowing their malice against his people, prouided in the law, that the Israelites should haue nothing to doe with them, Deut. 23. 7. *Borrh.* 2. By the right eye, some Hebrewes vnderstand that text in the law, that the Ammonites should not entre into the congregation till the tenth generation, that they would haue it rased out: but this exposition is ridiculous and fond. Nahash would indeede haue their eye put out, to make them vnapt for warre, for the left eye was shadowed and hid with the sheild, which they held before it: *Ioseph.* and to make them vnfit either to read or write the law of God, as some Hebrewes: *ex Pelican.* but the reason is here expressed, to bring shame and ignominie vpon Israel, as the Ammonites had a delight to reproach the people of God: as Hanun the sonne of this Nahash did shame Dauids seruants that were sent to him in kindnesse, in shaming their beards, and cutting off their garments by the middle. 2. Sam. 10. 3. Now who are the Ammonites, that in these daies doe reproach the people of God, it is not hard to iudge: euen they which in stead of the word of God, doe thrust vpon the Church, superstitious traditions, and so denie vnto the Israelites the spirituall water and bread of their soules: who while they nusle the people in ignorance, and seduce them from the right faith, which is the eye of the soule, doe in a manner condition with them to plucke out their right eye. *Borr.*

The Papists would put out the right eye of knowledge in the people of God.

3. Quest. *Whether the men of Iabesh Gilead did well in yeelding themselues to Nahash demaund.*

1. They shew their weakenesse, in that they would at all yeeld to Gods dishonour, by the shaming of his people: they bewray also their diffidence and distrust, in expecting helpe from man, and not relying vpon God: *Osiand.* yea, they seeme also to prescribe vnto God in limiting a time for their deliuerance: *Mart.* for this they had bin worthie to haue beene deliued ouer into the hand of their enemies, but that God had respect rather vnto his owne glorie, then vnto their desers. 2. They desire a time of seauen dayes, which the enemie in the pride of his heart, thinking that the Israelites durst not encounter him, refuseth not. But Gods prouidence herein is seene, in giuing occasion to Saul to shew his valour, and to bring this proud Tyrant to confusion. *Pelican.*

4. Quest. v. 6. *What spirit of God came vpon Saul.*

1. The *Chalde* paraphrast very well expounded this place, that the spirit of *fortitude* came vpon Saul: as the like is said of Sampson, Iudg. 14. 5. that the spirit of God came vpon him, when he tare the lyon: it was then an heroicall spirit, wherewith he was endued: *Borrh.* the spirit of strength and courage to goe against this tyrant: it was not the spirit of sanctification, and regeneration: see before chap. 10. quest. 7. 2. By this it is euident, that a man euen in ciuill actions, hath need of the direction of Gods spirit, to bring them to a good ende: as before chap. 10. 25. it is saide, *that there followed Saul a band of men whose heart God had touched:* man hath not any free-will of himselfe in moral actions, to doe that which is good, and pleasing in the sight of God, vnlesse he be thereunto drawne and guided by the spirit of God: contrarie to the erroneous doctrine of the Romanists.

Controv. Against freewill in good morall actions.

5. Quest.

5. Queſt. v. 7. *Of the edict of Saul proclaimed in his name and Samuels, with the hewing of the oxen in pieces.*

1. Saul vſeth not his owne name onely, but Samuels alſo, ſaying, *Whoſoeuer commeth not forth after Saul and Samuel*: both for more authoritie, becauſe he was annointed King by Samuel the Lords Prophet, *Oſiand.* and becauſe he was not yet generally approoued and receiued king of all: *Vatab.* as alſo Samuel had not wholly reſigned and giuen vp the adminiſtration, as is noted before, c. 7. queſt. 14. and it ſeemeth alſo that Samuel was preſent alſo at this time in the battell, as appeareth v. 14. *Iun.* 2. And Saul vſeth this policie, in hewing his oxen in pieces and ſending them, becauſe hee knew that deedes would perſwade more then words: *Oſiand.* as the Leuite did the like, when he hewed his wife in peices, and ſent her parts into all quarters of Iſrael, Iudg. 19. beſide, Saul herein ſheweth his zeale and forwardneſſe, in defending the Lords people. *Pelican.* And it was neceſſarie alſo, that Saul beeing alreadie contemned of ſome, ſhould ſet forth his edicts vnder ſome penaltie, that the people might be kept in due awe and obedience. *Oſiand.*

6. Queſt. v. 8. *Why the men of Iudah were counted apart from the men of Iſrael.*

1. Whereas it is ſaid, the men of Iſrael were three hundred thouſand, the men of Iudah thirtie thouſand, it is euident, that before the falling away of the tenne Tribes from the kingdome of Dauid, ſome were reckoned of Iſrael, and ſome of Iudah. *Borr.* 2. Vnder Iudah alſo Simeon is comprehended, as Iudg. 1. 3. for the Simeonites had their poſſeſſions and habitation within the tribe of Iudah. 3. Now the cauſe was this, why the men of Iudah are reckoned apart, for that this tribe had a priuiledge, firſt to goe againſt the enemie in any common daunger, *Mart.* and that it might appeare, how that they beeing a populous tribe, yet did not enuie to be commanded by Beniamin the leaſt of the tribes, *Oſiand.* they were alſo one of the greateſt and moſt populous tribes, and of the largeſt territories: and ſometime they were ſingled out by the Lord himſelfe, to be the Captaine of the people: Iudg. 1. 1. but the moſt likely cauſe, why they are numbred here apart by themſelues was, for that they bordered vpon the Philiſtims, and defended their coaſts from forraine inuaſions, and vpon that occaſion they could not for their number draw out ſo many men and ſpare them for this ſeruice, as the other tribes could. *Iun.*

7. Queſt. *Whether the men of Iabeſh Gilead lyed in ſaying, to morrow will wee come out vnto you.*

1. Some thinke, that they indeede made as though their brethren had forſaken them, and ſo to make the enemie more ſecure, promiſe ſimply to yeeld themſelues the next day: adding further, that it was not vnlawfull to deceiue thoſe, whom it was lawfull to kill. *Oſiand. Pellic. Borrh.* 2. But it is not neceſſarie to lay ſuch an imputation of diſſembling vpon the men of Iabeſh Gilead: they doe but repeate the couenant, that they would come forth and yeeld themſelues, concealing the condition, if helpe came not in the meane time: by ſuppreſſing whereof they both prouide for their ſafetie, that they might be ſecure that night, and to make the enemie more ſecure, that Saul might take them vnawares. *Iun.*

8. Queſt. v. 11. *Of Sauls ſtratageme in comming vpon the Ammonites in the morning watch.*

1. Sauls diligence and celeritie was wonderfull, that came before the men of Iabeſh expected him: for he ſent them word, that he would helpe them by that time the Sunne were hote, but he came in the morning watch. *Oſiand. Ioſephus* thinketh, that he in one night went ten meaſures of ground, which are called *ſchoeni*, which containe each of them 60. *ſtadia* or furlongs, as *Herodotus* witneſſeth, *lib.* 2. that is, ſeauen miles and an halfe, counting eight furlongs to a mile, ſo that tenne of thoſe meaſures would make 75. miles: but it is ſcarſe credible, that Saul with ſuch a multitude in one night, ſhould ridde ſuch a great compaſſe of ground: it is more like that Saul muſtred the men at the banke of Iorden, from whence in one night he might come to Iabeſh. 2.

Saul

Saul commeth vpon them vnawares, falling vpon them in the night toward the morning watch: and diuided his companie, as Abraham did when he purſued the fowre Kings, Gen. 14. 15. ſo did Ioſhuah trauel all night, to come vpon his enemies of a ſudden, Ioſh. 10. 9. and Dauid fell vpon the Amalekites in the twilight, 1. Sam. 30. 17. It is lawfull therefore in warre to vſe ſtratagems and policies, as Ioſhuah did lay men in ambuſhment againſt Hai, Ioſh. 8. ſo did the Iſraelites lie in wait againſt Gibeah, Iud. 20. 29. As weapons may be vſed againſt the enemie, ſo politike fraudes: ſo that faith be not violated. *Mar.* of Warlike policie.

9. Queſt. v. 11. *Whether Nahaſh the King of Ammon were ſlaine in this battell.*

1. *Ioſephus* thinketh, that he among others was ſlaine in this battell, *lib. 6. antiquit. Iudaic. c. 6.* and the text ſeemeth to fauour that opinion, becauſe it is ſaid, that they which remained, and were not ſlaine in battell, were ſo diſperſed, that two of them were not left together. 2. But *Ioſephus* is herein deceiued: for this Nahaſh died in the beginning of Dauids raigne, 2. Sam. 10. 1. and 1. Chron. 19. 1. and Dauid had receiued much kindneſſe at his hand, and therefore he ſent meſſengers to comfort his ſonne after his fathers death, 2. Sam. 10. 2. therefore this Nahaſh could not bee ſlaine at this time: and *Ioſephus* alſo himſelfe *lib. 7. c. 6.* writeth, that Nahaſh the king of Ammon then died, when Dauid ſent a meſſage of conſolation vnto his ſonne, vnleſſe it be ſuggeſted that it was another Nahaſh, which is not like: for it ſhould ſeeme, that this Nahaſh ſuccoured Dauid, whome Saul ſo eagerly purſued, not ſo much for loue vnto Dauid, as for deſpight vnto Saul, which had done him ſo great harme. *Iun. in* 2. Sam. 10. ver. 1.

10. Queſt. v. 11. *Of the morning watch, when Saul came vpon the Ammonites.*

1. The Hebrewes diuided both the ciuill day, which is called νυχθήμερον, comprehending the day and the night, and the naturall day, as likewiſe the naturall night into fowre parts: the Ciuill day was diuided into the euening, the morning, and perfect day, whereof there were two diſtinctions, the one in the aſcending, the other in the deſcending of the ſunne. 2. The naturall day likewiſe was parted into foure quarters, each containing three houres: the morning, vnto the third houre, then the perfect day, from the third to the ſixt, and from the ſixt to the ninth: the fourth was the euening and ſhutting in of the day, from the ninth houre to the ſun-ſet. *Iun.* Exod. 12. 6. 3. So alſo was the night diſtributed into foure watches: as they are ſet downe together, Mark. 13. 35. ὀψέ, the euening, μεσονύκτιον, midnight: ἀλεκτοροφωνία, the cocke crowing, and then πρωΐ, the morning watch: which contained the laſt houres of the night, and ended about the breake of the day, Exod. 14. 27. About this time Dauid fell vpon the Amalekites in the twilight, c. 30. 17. in the morning as the *Septuag.* there interpret. And at the ſame ſeaſon Saul ſmote the Ammonites, before it was perfect day, and yet not altogether darke, that Saul and his companie might ſee where they lay.

11. Queſt. v. 13. *Of Sauls clemencie in ſparing thoſe that murmured againſt him.*

1. Saul herein ſheweth his pietie, humanitie, wiſedome; the firſt in not ſeeking priuate reuenge, the ſecond in bearing with their ſcruple and doubtfulneſſe, that yet had not receiued him for their King: his wiſdome, in ſeeking to winne them with lenitie: the like is ſeene in Dauid, 2. Sam. 19. 25. in pardoning Shemei, and granting him his life. *Iun.* 2. Saul giueth this reaſon, *becauſe this day the Lord hath ſaued Iſrael*, hee would not haue the ioy of that day obſcured, and polluted with ſhedding of blood: *Pellic.* but as God had ſhewed them mercie in ſending them ſuch a ioyful deliuerance, ſo the like mercie hee thought fit to be ſhewed vnto others. *R. Ben Gerſon* thinketh, that Saul did not pardon theſe men, but onely reſpited their puniſhment: but that is not like. 3. Hitherto Saul declareth himſelfe an innocent man, and a good Prince: *Pellican.* but afterward Saul forgot his owne rule, when hee would haue killed Ionathan, for ignorantly breaking his raſh vow, whom notwithſtanding the people ſaued,

vſing the like reaſon, which Saul doth here: *Shall Ionathan die, who hath ſo mightily deliuered Iſrael?* c. 14.45. This mutabilitie in Saul, and changeable nature, in falling from clemencie to crueltie, from pietie to prophaneſſe, from a good gouernour, to become a tyrant, doth ſhewe, that theſe vertues were not throughly grounded in him, but onely ſuperficially infuſed.

12. Queſt. *Whether the Prince may pardon the puniſhment inflicted by the lawe.*

1. As it is a princely part for clemency to be extended, where there is place for fauour, ſo it is acceptable to God, and honourable before men, for iuſtice duely to bee executed: as theſe reaſons doe ſhew: 1. the Prince beareth not the ſword for nought, Rom. 13.4. but if the malefactours ſhould eſcape vnpuniſhed, what vſe ſhould be then of the ſword. 2. *To iuſtifie the wicked, and to condemne the righteous, are both an abomination vnto God*, Prou. 17.15. if it be vnlawfull to condemne the righteous, ſo is it to cleare the wicked. 3. he onely hath power to diſpenſe with the puniſhment, who firſt impoſed it, but God hath preſcribed the puniſhment for certaine ſinnes, by him then, and the authoritie of his word, they muſt be releaſed. 4. where iuſtice is executed, God is pleaſed, as appeareth, 2. Sam. 21. when Sauls ſonnes were hanged vp for the ſlaughter of the Gibeonites. And where iuſtice is ſuſpended, God is offended, as the land was puniſhed with famine in the ſame place.

2. But further to decide this queſtion, and not to ſhut vp all way vnto clemencie; here are certaine neceſſarie conſiderations to bee waighed. 1. There is great difference betweene humane and diuine lawes: for in humane, as the lawe receiueth life from the Prince, ſo the puniſhment is arbitrarie in him, to bee inflicted, or remitted: but in the execution of the diuine lawes, there is not the like libertie. 2. Concerning the diuine lawes, theſe diſtinctions muſt be obſerued: firſt, ſome are negatiue, *Thou ſhalt not kill, ſteale, &c.* which are ſtrictly to be obſerued: but in the affirmatiue, as to put the murtherer to death, there is not the like ſtrictnes and neceſſitie: ſecondly, where there is no penaltie ioyned to the lawe, as that they ſhould vſe iuſt waights and meaſures, but the puniſhment is not preſcribed, and in ſuch like, there was place for fauour: thirdly, where the penaltie of the law can not be inflicted, without greater damnage to the Common-wealth, there it may be reſpited: as Dauid put not Ioab to death for ſlaying Abner and Amaſa, becauſe he ſaw he could not doe it without great diſturbance in the Common-wealth. But for the puniſhment inflicted by the lawe of God, to be vpon partialitie and conniuence releaſed (as Dauid ſuffered Amnon for his inceſt, and Abſhalom for murder to goe vnpuniſhed) hath no good warrant. And though Dauid ſpared them, yet Gods iuſtice ouertook them both. *Mar.* Further, how farre Moſes Iudicialls doe now tend, ſee Hexapl. in Exod. in the queſtion before the firſt chapter.

13. Queſt. v. 15. *How Saul was made King in Gilgal before the Lord.*

1. Some thinke it is ſo ſaid, becauſe of the publike and great ſolemnitie and generall aſſembly, gathered together as in the preſence of the Lord. *Oſiand.* 2. Some, that there was an altar there built, before the which Saul was confirmed King. *Vatab.* 3. Some, that the place was holy, becauſe there the people were circumciſed by Ioſhua, and there the couenant was renewed betweene God and his people. Ioſh. 5. *Pellican.* 4. *Ioſephus* thinketh that Saul was there againe anointed with the holy oyle: but that is not like, ſeeing he had with his owne hand anointed him before: Dauid indeed was thrice anointed, once by Samuel, then by the tribe of Iudah in Hebron, 2. Sam. 2. 4. and afterward he was anointed king ouer all Iſrael, 2. Sam. 5. 3. but he was not againe anointed by Samuel. 5. Wherefore it is ſaid, before the Lord: becauſe the Arke was brought thither at this time. *Iun. Borrh.* And as it was before tranſlated to Mizpeh, c. 10. ſo now was it remooued to Gilgal. *Hieron.*

CHAP.

CHAP. 12.

1. Queſt. v. 1. *Of Samuels purging of himſelfe.*

1. SAmuel thought it fit to cleare himſelfe, before he diſmiſſed the people, leſt that afterward, when the adminiſtration of the kingdome ſhould not be altogether anſwerable vnto the peoples expectation, they might alleadge that they were prouoked by the vniuſt gouernement vnder Samuel and his ſonnes, to aske a King: therefore hee would cleare himſelfe and his gouernement before the people. *Oſiand.* 2. Becauſe they ſeemed to reioyce in their newe elected King, with a carnall and immoderate ioy, hee thought it fit to allay and temper their ioy, by calling to remembrance how they had ſinned againſt God, in the manner of asking a King. *Pellican.* 3. And withall by clearing himſelfe of all wrong and oppreſſion done vnto them, he doth by the way taxe their ingratitude, that were wearie of ſo good and vpright a Magiſtrate. *Borrh.* 4. Likewiſe Samuel maketh this Apologie in reſpect of the new King, that it might be a preſident and patterne for him to follow. *Pellic.*

2. Queſt. v. 2. *Of Samuels age: he ſaith, I am olde and gray headed.*

1. Some of the Hebrewes thinke that Samuel exceeded not the age of 52. yeares when he died: but that cannot be: for if Samuel, as *Ioſephus* thinketh, liued 18. yeare after Saul was king, *lib. 6. in fine*, and yet in the beginning of his kingdome was graie-headed, and had ſonnes fit for gouernement, then if his whole age were but 52. wee muſt haue Samuel gray-headed at 34. yeares, and then to haue children fit to beare office. 2. Therefore it is more probable that Samuel was at this time 52. yeare olde at the leaſt, and that he liued more 18. yeares vnder Saul, and might be about 70. yeares of age in all. *Ioſephus* ſeemeth to fauour the firſt opinion: for he thinketh that Samuel was but 12. yeare olde, when the Lord firſt appeared vnto him, c. 3. not long after that Eli died: and he ſaith, that Samuel iudged Iſrael 12. yeares alone, and 18. yeares with Saul, *lib. 6. c.* 14. all makes but 42. yeares. But after Eli his death, the Arke was 20. yeare in Kiriathiearim, c. 7. 2. not long before Saul was made king: and whereas immediately after Eli his 40. yeares, Samuel and Saul ſucceeded 40. yeares more, Act. 13. 21. if this time be diuided, and halfe of it giuen to Samuel, halfe to Saul: Samuel ſhould not be aboue 32. yeare old, when Saul was deſired to be King: but the Scripture ſaith, that Samuel was then become old, chap. 8. 1. Therefore it is not probable, that Samuel was then but twelue yeare old: or elſe we muſt make a longer ſpace betweene Gods firſt appearing to Samuel and Eli his death. 3. Here then are ſome things certen, ſome vncertaine. Firſt, it is vncertaine how old Samuel was when Eli died: ſecondly it is vncertaine, how long Samuel and Saul gouerned Iſrael. But it is certain, that Samuel and Saul betweene them had but fortie yeares, Act. 13. 21. as may alſo be gathered by caſting of the yeares from the departure of the children of Iſrael out of Egypt, which vnto the 4. yeare of Salomons raigne, were 486. yeares, 1. king. 6. 1. reckoned thus: 40. yeares in the wilderneſſe, 17. yeares vnder Ioſhua, 299. vnder the Iudges, 80. vnder Eli, Samuel, and Saul, 40. vnder Dauid, and 4. yeares of Salomons raigne: which make 480. yeares. It is likewiſe certen, that Samuel iudged Iſrael after Eli before Saul, at the leaſt 20. yeares, c. 7. 2. It is like then, that he was more then twelue yeare olde when Eli died, and at the leaſt 50. or more, when he ſubſtituted his ſonnes. His whole age then could not be ſo little, as fiftie two yeares, as ſome Hebrewes ſurmiſe. *Pellican.* 4. And further ſome thinke, as *Peter Martyr* in chap. 1. that Samuel was borne in the 366. yeare after the comming of Iſrael out of Egypt: for whereas from thence to the building of the Temple in the 4. yeare of Salomon, were but 480. yeares, 1. king. 6. 1. of which time Dauid raigned 40. ſaue fowre: Samuel and Saul fourtie betweene them: whereof giuing vnto Saul 20. yeares of thoſe forty,

there will be 60. yeares wanting, foure abated of the ſaid ſumme of 480. then was Samuel borne in 366. yeare: 50. yeare olde at the leaſt when Sauls 20. yeare beganne, which falleth in the 424 yeare: 60. yeares before the building of their Temple by Salomon. See more of this, c. 14. qu. 2.

3. Queſt. v. 2. *In what ſenſe Samuel ſaith, my ſonnes are among you.*

1. Some thinke he maketh mention of his ſonnes, that they were among them, readie to be conſulted with in their waightie affaires, their king beeing not ſo well entred, and experienced in the buſineſſe of the kingdome: *Pell. Vatab.* but it is not like, that Samuel would ſend the people for counſell to his ſonnes, both becauſe they had now a King appointed to gouerne them, and for that his ſonnes were offenſiue for their euill gouernement. 2. Some thinke, that Samuel doth by making this mention, taxe the people for their ingratitude, that might better haue accepted of the ſonnes for their fathers ſake: and if they were faultie, to haue ſought their amendement rather then a change and innouation of the ſtate. *Borrh.* But Samuel then ſhould haue ſhewed ſome diſcontentment, that his ſonnes did not ſucceede him in the gouernement, wherewith notwithſtanding he was willing and well pleaſed, ſubmitting himſelfe to Gods good pleaſure. 3. Therefore Samuels meaning was this, that now in the determining of the gouernment of his houſe, which he reſigned by reaſon of his age, and his ſonnes alſo were now as priuate men, a king beeing appointed: he is willing to giue vp a reckoning and account as it were of his ſtewardſhip among them. *Iun.* As alſo, as he purgeth himſelfe, ſo he is willing that his ſonnes ſhould giue an account of their gouernemeut, who were now in their power, and they might proceede againſt them as they deſired. *Oſiand.*

4. Queſt. v. 3. *Whome Samuel meaneth, ſaying, before his Anointed.*

1. Some thinke, that vnder the type of Saul the Anointed king, he vnderſtandeth the Meſſiah, the Anointed of God, whome the Lord hath appointed to be Iudge of the world, and before whom we muſt giue account of all our doings. *Bor.* But it is euident, v. 5. where he ſaith, *his anointed is witneſſe this day*, that he meaneth Saul there preſent, in whoſe hearing he made this Apologie: and in the ſame ſenſe Dauid calleth Saul the Lords anointed, cap. 24. 7. *Iun.* 2. Now Samuel maketh ſpeciall mention of Saul in theſe regards, both in reſpect of himſelfe, namely Saul, that he might haue here a patterne, how to gouerne the people vprightly and iuſtly without oppreſſion: *Pell.* as alſo in reſpect of the people, that they might ſee what difference there was, as they ſhould afterward finde between the vpright and indifferent gouernement, which they had enioyed vnder their Iudges, and the hard ſeruice, which they ſhould feele vnder ſome of their kings, as he had foretold them before, c. 8. *Borrh.* As alſo Samuel by this meanes prouideth for his owne credit, which it is lawfull to preſerue, leaſt in time to come his gouernement might haue beene accuſed and traduced. *Oſiand.*

5. Queſt. v. 3. Of theſe words of Samuel, *that I ſhould hide mine eies for it.*

1. Some doe vnderſtand it of the perſon: that *I ſhould winke at him. Vatab.* or turne mine eyes away from him in iudgement. *Chald.* 2. Some referre it to the ſinne, that I ſhould winke at his offence, and ſuffer it to paſſe vnpuniſhed. *Oſian.* 3. Some apply it to the innocent partie, that I ſhould turne away my countenance from hearing his cauſe. *Pellic.* 4. But the beſt interpretation is, to vnderſtand it of the gift, that I ſhould hide mine eyes therewith, or for it: *Iun.* as it is ſaid, Deut. 16. 19. *That the reward blindeth the eyes of the wiſe. Borrh.*

6. Queſt. v. 8. *How Moſes and Aaron cauſed the people to dwell in the place.*

1. Where as Moſes and Aaron died before the people came into the land of Canaan, ſome doe vnderſtand it of the lawe and doctrine, and the true worſhip of God, which Moſes & Aaron taught the people, whereby they obtained the promiſed land. *Vatab. Bor.* 2. But it is better vnderſtood of the actuall poſſeſſion of ſome part of the land, which the Iſraelites poſſeſſed beyond Iordan, which they ſubdued and inherited

ted vnder Moſes: *Iun.* as alſo, becauſe Moſes ſubſtituted and appointed Ioſhuah in his place while he liued, who gaue vnto the people poſſeſſion of the reſt of the land. *Oſiand.*

7. Queſt. v. 11. *Which of the Iudges Bedan was.*

1. The *Septuag.* tranſlate, *Barak*: beeing decieued by the ſimilitude of the letters: for between *daleth*, and *reſh*, there is no great difference in the Hebrewe characters. But the order of the names admitteth not this interpretation; for Ierubbaal, which was Gedeon, is here ſet before Bedan, but Barack was before Gedeon. 2. The *Chal.* taketh it for Samſon, and ſo *Hieronie* in his traditions vpon this place: and ſome deriue it, as though it ſhould be contracted of *ben dan*, the ſonne of Dan: *Pellic.* or *be dan*, in Dan, or of Dan: *Oſiand.* for Sampſon was of Dan: ſo alſo *Borrh. Genevenſ.* but the order of time is againſt this ſenſe: here Bedan is placed before *Iiptah*, but Samſon followed Iiptah many yeares after. 3. Therefore *Iunius* opinion is more probable, who thinketh that this Bedan was Iair the Menaſhite, Iudg. 10. 3. which is agreeable to the order of time here obſerued, for he was before Iipthah: and there is one Bedan of Machir of Manaſſeh mentioned, 1. Chron. 7. 17. who might bee called Bedan beſide his ordinarie name by way of diſtinction, becauſe there was an elder Iair, Numb. 32. 41. of Manaſſeh, of whom certaine townes were called *Hauoth Iair. ſic Iun.*

8. Queſt. v. 14. Of the meaeing of theſe words, *Both ye and your King ſhall continue following the Lord, &c.*

1. The moſt read thus, *both ye and your King, &c. ſhall follow the Lord your God, &c. G.* or, *ſhall be after the Lord. V. A. P.* that is, ſhall continue in his worſhip. *Chal.* he wil keepe you in his feare. *Oſiand.* But the diſtinction comming betweene, doth ſeparate theſe words, *after the Lord*, from the former clauſe, *both yee ſhall be, and your King.* 2. Therefore the beſt reading is this, then ye ſhall be, (that is, continue, and your King) *following Iehouah your God:* that is, ſo long as you obey him, and feare him: *Iun.* ſo that this ſentence containeth both the promiſe, *ye ſhall continue*, and the condition, *if yee follow the Lord:* otherwiſe, it ſhould be a repetition of the ſame thing, *if yee heare his voice, and rebell not againſt his word, both yee and your king ſhall follow the Lord:* which were as much in effect, as to ſay, if ye obey and follow him, ye ſhall follow him.

9. Queſt. v. 15. *How the hand of God ſhould be vpon their Fathers,*

1. The *Septuag.* vnderſtand and ſo read, vpon your king: and ſo the Hebrewes, by fathers vnderſtand their Kings. *Pellic. Vatab.* ſome, their Kings and Prieſts, and other gouernours. *Borr.* 2. But the better reading is, *the hand of God ſhall be againſt you, as againſt your Fathers: Chald. Iun. Oſiand.* that as their fathers were puniſhed aforetime for their rebellion, ſo ſhould they alſo, if they continued in their fathers ſteppes.

10. Queſt. v. 17. *Of the thunder and raine which Samuel called for in the time of wheate harueſt.*

1. Though it be no ſtrange thing with vs, for thunder and raine to come in harueſt, becauſe it falleth in autumne: yet in that countrey it was not vſuall, both becauſe their climate was hotter then ours, and their wheat harueſt was in the heat, and middes of Summer, when the parching heat of the Sunne conſumed, and dried vp the exhalations and vapours, whereof the thunder and raine were engendred. *Borrh.* 2. Some of the Hebrewes thinke, that in that countrey it raineth not from the middes of March vnto October: but that is not like, becauſe the Scripture maketh mention of the firſt and latter raine: others of them affirme, that it neuer raineth there in the time of harueſt, and that is like. 3. Beſide, the raine and thunder was the more ſtrange, becauſe it came then, when it was a faire day, and they were in their wheat harueſt, when there was no likelihood of thunder and raine: *Iun.* as it was a faire ſun-ſhine morning, when it rained fire and brimſtone vpon Sodome; for it is ſaid, that the Sunne did riſe vpon the earth, when Lot entred into Zoar, Gen. 19. 23.

11. Queſt. *Why Samuel called for thunder and raine.*

1. Hereby the Lord ſhewed his power, and the people ſawe their fooliſhneſſe, in

not being contented to haue such a mightie God for their protectour, who could with thunder and raine fight for them against their enemies, as he did for Israel against the hoast of Pharaoh, and not long before this against the Philistims, cap. 7. And beside, it appeared what small reason they had to be wearie of Samuels gouernment, who by his prayer could fetch downe raine and thunder from heauen. *Pellic.* 2. In these two signes the Lord shewed his mercie and iudgement: the raine is for the most part a signe of his mercie, and the thunder and lightning of his iudgement: *Bor.* and as raine doth mitigate the heate and rage of the lightning, which otherwise were like to make a combustion, so the Lords iudgements are tempered with mercie. 3. But it will bee obiected, that by by this meanes their haruest was hindered, and their fruits of the earth, beeing now ripe for the sickle, by this storme and tempest spoyled: the answer is, that it is like this tempest was not generall, and so did no great harme: and though it did, the Prophet was to haue greater regard of their soules, to bring them to repentance, and acknowledgement of their sinne, then of their bodies. *Osiand.*

12. Quest. v. 19. *How the people sinned in asking a King.*

Seeing it is said before, that the Lord had chosen Saul, c. 10.24. as Samuel saith, *See you not him whom the Lord hath chosen, that there is none like him among all the people:* how are the people guiltie of sinne? seeing their request stood with the will of God? the answer is, that although God had decreed to giue them a king, yet the occasion that mooued them was not good: they failed in the manner, bewraying not onely an vngratefull minde toward Samuel, but a diffident and distrustfull heart toward God, as is before shewed, c. 8. qu. 2. like as it stood with the counsell and determinate purpose of God, that Christ should be deliuered vp to die for the world, Act. 2. 23. yet Iudas sinne was no whit the lesse in betraying him.

Reconcil.

13. Quest. v. 22. Of these words of Samuel, *It hath pleased the Lord to make you his people.*

1. Some read, *God hath sworne. L. hath begunne. Pellic.* but the better reading is, it hath pleased God; *Iun. Chal.* or, God would make you his people; *Vatab.* for neither did God now beginne to make them his people, neither is there here any oath mentioned. 2. So that God did choose them for his people, not of their merits, but of his owne mercie. *Genev. Pellic.* So Moses often protested vnto the people: as Deut. 7.7. *The Lord did not set his loue vpon you, nor choose you, because yee were more in number then any people, &c. but because the Lord loued you, and because hee would keepe the oath which he had sworne to your Fathers.* So Deut. 9.5. *Thou entrest not to inherit the land for thy righteousnesse, or for thy vpright heart, but for the wickednesse of those nations, &c. and that he might performe the word, which the Lord thy God sware, &c.* Then if the temporal election of the Israelites issued out of Gods meere grace and fauour toward them: much more is our eternall election grounded onely vpon the grace of God, without any foresight and respect vnto our workes: as the Apostle teacheth vpon the example of Iacob and Esau, *that the purpose of God might remaine, according to election, not by workes, but by him that calleth,* Rom. 9.12. And againe, *Who hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,* Ephes. 1. 5. No other reason can be yeelded, why the Lord elected those which shall be saued in Christ, but the good will and pleasure of God. By this then it appeareth, how erroneous that assertion of the Rhemists is, *that Christ appointeth not by his absolute and eternall election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or freewill: but with this condition alwaies, if men will obey him: Annot. in Heb. 5. sect. 7.* God indeede conditioneth and couenanteth on his part, to giue grace, faith, and obedience to all them, whom he electeth in Christ: as the Apostle speaketh, *We are his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walk in them,* Eph. 2.10. but the decree of election is not grounded vpon any such condition, respect, or foresight of our works and faith: for then contrarie to the Apostle, Rom. 9.15. *it should be in him that willeth and runneth, and not in God that sheweth mercie.*

14. Quest.

14. Queſt. v. 23. *Whether Samuel ſhould haue ſinned, if hee had ceaſed to pray for the people, and to ſhew them the good way.*

1. There are ſinnes of *omiſſion*, when a dutie commanded, is left vndone; as there are ſinnes of *commiſſion*, when things are committed which are vnlawfull and forbidden to be done: of duties omitted, ſome are priuate, and in them there is leſſe danger, ſome are publike, the omitting whereof is a loſſe and hindrance to many, and the default herein is more grieuous and offenſiue. And of theſe duties ſome concerne the ciuill and politike ſtate, as the adminiſtration of iuſtice, ſome the ſpirituall eſtate, and condition of the ſoule, as in teaching and inſtructing, and preaching the word. And of all other the omiſſion of theſe duties is moſt diſpleaſing to God, diſcommodious to his Church, and dangerous to their ſoule, by whome the default is committed. And therefore Samuel ſaith here in direct tearmes; *farre be it from mee, that I ſhould ſinne againſt the Lord, and ceaſe praying for you; yea, I will inſtruct you in the good and right way.* Samuel confeſſeth he ſhould haue ſinned, if he ceaſed or intermitted to pray for them and teach them, & to execute his Prophoticall office among them: as the Apoſtle ſaith, *Woe is me if I preach not the Goſpel*, 1. Cor. 9. 16. 2. If ſuch neceſſity be laid vpō Prophets, & Apoſtles thē, and Paſtors and Miniſters now to preach the goſpel: doth it not follow that euery Paſtor in his particular charge, is bound to preach vnto his people continually, and to ſanctifie the Lords day with them in preaching the word: and that a Paſtor beeing not neceſſarily letted, omitting to preach, doth not hallow the Lords day, as the Lord requireth: and will it not follow vpon Samuels concluſion, that whoſoeuer ceaſeth to pray, and preach for and to his people (eſpecially vpon the Lords day, which is conſecrated to thoſe exerciſes) therein ſinneth? This poſition then, that euery Paſtor, not neceſſarily abſent, or otherwiſe neceſſarily letted, is bound to pray with, and preach to his people euery Lords day, and in omitting theſe duties vnhallowes for his part, that ſacred day: it may be iuſtified by the word of God, and by the continuall practiſe of the Church.

Whether the preaching of the word be a neceſſarie part of ſanctifying the Sabbath.

For, the Lord ſaith by his Prophet, *If the watchmen ſee the ſword comming, and blow not the trumpet, and the people be not warned: if the ſword come and take any perſon from among them, hee is taken for his iniquitie: but his blood will I require at the watchmans hand.* Ezech. 33. 6, 7. When ſhould the Miniſter blow the trumpet, but vpon the Lords day, which is as it were the feaſt of blowing the trumpet of the word of God: and is there not feare of Gods iudgements continually, and doth not the Paſtor daily ſee the Lords ſword drawen out againſt ſinne: if he then ſpare to tell the people thereof, his danger is great. Moſes was read and preached in the Synagogues euery Sabboth day, Act. 15. 21. S. Paul ſaith, *Neceſſitie is laid vpon mee, and woe is if I preach not the Goſpel.* The Prophet ſaith, *Curſed is hee that doth the works of God negligently*, Ierem. 48. 10. S. Peter is an enſample to all good Paſtors, who ſaith, *I thinke it meete as long as I am in this tabernacle, to ſtirre you vp by putting you in remembrance*, 2. Pet. 1. 13. For if parents are bound to whet vpon their children the law of God, Deut. 6. 7. often to inculcate vnto them the Lords commandements: much more is it the dutie of the paſtor: if bodily almes is not to be deferred till to morrow, if we now haue it, Prov. 3. 28. how much more is not ſpirituall almes to be deferred.

1. Cor. 9. 16.

Further, if a Paſtor preach not vnto his people, where he is not letted by neceſſarie abſence, publike imployment, or ſickneſſe and infirmitie, and ſo is ſtaied by the hand of God, by his priuate neceſſarie affaires beeing abroad, or by the publike buſineſſe of the Church: what is the cauſe of his not preaching? either it is his want of abilite, and then he is an intruder, or if hee can and will not, it is his want of zeale, and ſhewеth idleneſſe and negligence, which in Gods buſines is accurſed, as the Prophet ſaith; or he would and can not, by reaſon of many Churches, which he hath cure and charge of, which proceedeth of greedineſſe and couetouſneſſe: ſo then, which ſoeuer of theſe cauſes is pretended, whether it be the ignorant, idle, or couetous paſtor, he can not be excuſed in leauing ſuch a principall dutie vndone vpon the Lords day: for euery one according to his place is to ſanctifie the Lords day: he that is taught, ſanctifieth it in hearing the word reuerently, and communicating with the prayers of the Church deuoutly: but he that teacheth muſt ſanctifie the Lords day, not as one of the

sheepe, but as a Pastor, not as an hearer, but as a teacher: or else he sanctifieth it not, as it ought: and his fault and negligente is so much the greater, because hee onely doth not faile in sanctifying the Lords day himselfe, but is the occasion that others sanctifie it not, as they would and might by hearing the word preached.

I doe reuerence in this behalfe that worthie Canon of the *Trullan* Councell: *Oportet eos, qui præsunt Ecclesiis, omnibus quidem diebus, sed maxime dominicis, populum docere pietatis eloquia, ex diuina scriptura colligentes indicia veritatis.* They which are set ouer the Churches ought vpon all daies, but most of all the Lords daies, teach the people, the precepts of pietie, gathering out of the Scripture the iudgements of truth. *Trul. c. 19.* *Augustine* hath an excellent reason to shew the necessitie of the often preaching of the word: *Certissime scitote fratres, quia qualis est caro, quæ post multos dies percipit cibum, talis est anima, quæ non assidue pascitur verbo dei: &c.* Know ye brethren for a certaintie, that as the flesh is, which after many daies receiueth food, such is the soule which is not continually fed with Gods word. *de Tem. Serm. 56.* *Origen* long before him said, *In nostro dominico die semper pluit Dominus Manna de cœlo:* In our Lords day, the Lord alwaies raineth Manna from heauen. *hom. 7. in Exod.* Who will not embrace that worthie saying ascribed to Damasus: *Omnis negligenter pascens toties sibi commendatum dominicum gregem, convincitur summum non amare pastorem, nec eius se velle discipulum fieri, cuius exempla negligit imitari.* Euery one negligently feeding the Lords flock so often commended vnto him, is conuinced not to loue the cheife shepheard, and that he will not become his disciple, whose example he neglecteth to imitate.

Thus it appeareth by the Scripture, and by the practise of the Church, what necessitie is laid vpon preaching, and what curse hangeth ouer them, that are negligent in the Lords work, and that euerie Lords day the spirituall Manna of Gods word should raine downe vpon the people. It pitieth my heart therefore, that some men should so much forget themselues, as to call them Sabbatarians, which require this durie at the Pastors hands, to sanctifie the Lords day continually with the preaching of the word of God: and further are not afraid, to call these positions, and the like, *as that the Lords day must necessarily be kept now of all Christians: that it is not lawfull to vse the seaueth day to any other ende, but to the holy and sanctified ende, to the which the Lord appointed it: that we be restrained vpon the Sabbath day from worke, both hand and foote, as the Iewes were: that the Church had no authoritie to set vp any day like to the Sabbath day:* these and the like conclusions, one is not ashamed to call, *Sabbatarian errors, and impieties: more then either Iewish or Popish superstition: a new Idol: noisome doctrines, tending to Schisme and sedition:* yea, *heretical assertions.* Let such an one take heede, how he raile vpon Gods ordinance and institution, which can not be too much honoured: and how soeuer hee may turne his pene in his heat against his brethren, let him not oppose himselfe against the sacred institution of God in the Sabbath, as he hopeth one day to enioy the euerlasting Sabbath.

CHAP. 13.

1. Quest. v. 1. *How Saul is said to haue beene one yeare in his kingdome.*

1. WHereas the words in the originall are, *Saul the sonne of a yeare in his raign:* some doe read thus, *Saul was the sonne of a yeare, when hee began to raigne: Lat.* that is, *innocent as a child of a yeare old,* as the *Chald. Pellican.* but this interpretation seemeth to be coact and forced: because mention is made of two yeares, that hee raigned in the next words: he should be there expounded also, to haue beene as one of two yeares old: neither is it true, that Saul was or could be so innocent, as a child of a yeare old. 2. Wherefore others doe referre it vnto the time from his vnction and inauguration, that a yeare was expired. *Vatab. Genevens. Osiand.* but that cannot be: for as yet the seauen daies were not expired, which Samuel set vnto Saul to stay for him

him in Gilgal. v. 8. 3. Some finding this doubt to be very difficult, doe thinke, that in this place it was expreſſed, how old Saul was when he began to raigne, and how long he raigned, but that in continuance of time the place was corrupted, and chaunged: but giue this libertie, thus to anſwer propoſed doubts, by imagining the text to be corrupt, and it will greatly empaire the credit and authoritie of the Canonicall and authenticall Scriptures. 4. Therefore the beſt ſolution is: that Saul was now in his firſt yeare, while theſe things were done, mentioned in the two former chapters, and in this. *Chimchi, Iun.* and though in the originall, it is ſaid, onely *the ſonne of a yeare*, neither *one* nor *firſt* is added; yet by the correſpondencie of the number of *two yeares*, afterward expreſſed here, that word, *one* or *firſt* may be well ſupplied. Reconcil.

2. Queſt. v. 1. *How Saul is ſaid to haue raigned two yeares ouer Iſrael.*

1. Some vnderſtand it, that he raigned but two yeares in all ouer Iſrael: *Oſiand.* but the many warres which Saul had with the Philiſtims, and other enemies, c. 14. 47. and the long perſecution of Dauid, and the time of Dauids abode in Ziklag, which was a yeare and foure moneths, c. 27. 7. doe make euident proofe, that Saul was king aboue two yeares. *Ioſephus* alſo writeth that Saul raigned, while Samuel lined 18. yeares, and after his death 20. yeares, c. 15. *lib. 6. de antiqu.* And S. Paul giueth to Saul and Samuel together 40. yeares, Act. 13. 21. All this ſheweth, that Saul raigned more then two yeares. 2. Some other expound it thus: that Saul raigned two yeares before he tooke vpon him the ſtate of a king, *Geneu.* but raigned without any pompe, as the Romane Dictatours, not yet hauing any garriſon or guard of ſouldiers: *Pellican.* but this cannot hang together, ſeeing it is ſaid before, he had beene a yeare king, or was in the firſt yeare of his kingdome; as he raigned the firſt yeare, ſo he raigned the ſecond: if he tooke not vpon him the ſtate of a king for two yeares, how is it ſaid, he had beene king one yeare: beſide, this buſineſſe expreſſed in this and the next chapter, in the chooſing of three thouſand men, and encountring with the Philiſtims, ſheweth that he tooke vpon him to be king: as likewiſe in the 11. chap. when he ſent a peremptorie meſſage ouer all Iſrael, that they ſhould come forth after Saul and Samuel. 3. Therefore the meaning is, that hee raigned two yeares, that is, lawfully, before the Lord reiected him, which was vpon his returne from Amalek, when he had diſobeied the commandement of God, c. 15. and immediatly after the Lord commanded Samuel to annoint Dauid king, and then the ſpirit of God departed from Saul: ſo in right he raigned but two yeares: then he vſurped the kingdome afterward. *Vatab. Borrh.* as it is ſaide, chap. 14. 47. he held the kingdome ouer Iſrael, that is, by violence and tyrannie.

3. Queſt. v. 2. *Of Sauls age, when hee beganne to raigne.*

Although it be no where expreſſely ſet downe how olde Saul was, when he began to raigne: yet it may be coniectured that he was of good yeares, ſeeing in the firſt yeare of his raigne he had a ſonne, namely Ionathan, that was able to take vpon him a charge of ſouldiers: as this verſe ſheweth, that a thouſand of the garriſon, which Saul had choſen out, were with Ionathan in Gibeah: and in the next chapter, Ionathan with his armor bearer ſlew twentie men of the Philiſtims: this ſheweth, that Ionathan could not be much leſſe then twentie yeare old, and Saul his father, fourtie or thereabout. *Pellic.*

4. Queſt. v. 3. *Of the place where Ionathan ſmote the garriſon of the Philiſtims.*

1. Some read: Ionathan ſmote the garriſon of the Philiſtims, which was in the hil, namely at Kiriathiearim, where the Arke was *Vatab. Geneu.* Some thinke it was an hill in the confines and borders of Iſrael, where the Philiſtims had a garriſon. *Oſiand.* 2. But it is rather taken here for a proper name, *Gibeah*, which is the ſame, v. 2. called *Gibeah*: ſometime it is named Gibeah of Beniamin, v. 15. ſometime Gebah of Beniamin, v. 16. *ſic Ar. Pag. Chal. Pellic. Iun. Ioſephus* alſo ſaith, that this garriſon of the Philiſtims held a caſtle neare vnto Gabah, where Ionathan did diſcomfite them. See before, c. 10. queſt. 5.

5. Queſt.

5. Quest. v. 5. *Of the number of the Philistims that gathered them to battell against Saul.*

1. Beside the number expressed in the text, that the Philistims gathered together 30. thousand charets, and 6. thousand horsemen: *Iosephus* saith, there were beside, 300. thousand footemen: but though the number was verie great, for it is said the number of the people was like the sand of the sea in multitude: yet it is too much boldnesse, to coniecture at the certen number, where the Scripture hath not set it downe. Here also let it be obserued, that *Iosephus* doth vsually take vnto himselfe great libertie, to alter and change the numbers specified in Scripture: as for thirtie men, whom Samuel had inuited, he nameth seauentie: c. 5. *lib.* 6. and wheras the Hebrew text speaketh but of 300. thousand of Israel, and 30. thousand of Iudah, which gathered vnto Saul against the Ammonites, c. 11. he reckeneth 700. thousand of Israel, and 70. thousand of Iudah. c. 6. The like he doth in many places beside.

6. Quest. v. 5. *Of Bethaven.*

1. Some doe take this to be all one with Bethel, which the Prophets called *Bethaven*, the house of iniquitie, because of the Idolatrie there committed: *Vatab. Pellic. Genev.* but this ignominious name of Bethel, was not yet taken vp, till afterward. 2. Therefore this *Bethaven* was the name of a towne and desert so called, not farre from Bethel, Iosh. 18. 12. *Iun.* * which was a distinct place by it selfe: but afterward, as it was neere in place to Bethel, so in stead of the house of God, Bethel, became an house of Idols, the name of Bethaven, by allusion to the signification of it, was also translated vnto Bethel.

* Masius in Ios.

7. Quest. v. 8. *How the seauen daies are to be accounted, which Saul tarried for Samuel in Gilgal.*

1. Samuel had giuen Saul a charge before to goe downe before him to Gilgal, c. 10. 8. and to stay for him there seauen daies: which time must not take beginning frō that instant when Samuel gaue that charge: for all that came betweene, as the election of Saul in Mizpeh: the gathering together of 300 thousand out of all Israel: the renuing of Sauls kingdome in Gilgal, c. 11. the Apologie of Saul, and the calling for thunder and raine, c. 12. all these things could not be done in the compasse of seauen daies. 2. Therefore these seauen daies must be counted from the time that Saul went downe to Gilgal, that there he should stay for Samuel seauen daies, after he was come thither: as here v. 4. it is said that the people gathered together after Saul to Gilgal: and that Saul was yet at Gilgal: that is, staied there, v. 7. and so fulfilled the number of 7. daies expecting Samuels comming, v. 8. 3. It must be considered, that before this Samuel and Saul went to Gilgal, where the kingdome was renued, c. 11. and where Samuel made his apologie. c. 12. but Samuel did not meane that going to Gilgal: for he saith, thou shalt goe downe before me to Gilgal, c. 10. 8. but then Samuel was the first, that made the motion to goe to Gilgal, c. 11. 14. and as yet Saul was not fully established in his kingdome: he meaneth therefore, that after hee was confirmed king, he should goe downe to Gilgal, Samuel beeing not then present with him: and so being in Gilgal, he should stay for the Prophet seuen daies, to receiue further direction from him.

Reconcil.

8. Quest. Of Sauls excuse, v. 12. *after I had refrained my selfe, &c.*

1. Some read, *I was bold, V. B. G.* that is, whereas I had a purpose to stay for thee, yet I strained my selfe, seeing the present necessitie, to offer sacrifice before thy comming. 2. Other read, *necessitate compulsus, beeing forced by necessitie, Lat.* or I forced my selfe, *P.* or *roboravi me, confirmed my selfe, Chal. Pag.* 3. But the word *aphak* signifieth to refraine or containe: as it is said of Ioseph, c. 45. 1. he could no longer refraine, or containe himselfe: Isai. 42. 14. *I held my peace a long time, and refrained my selfe:* so here Saul saith, when I had contained my selfe, that is, with much adoe had expected thee fixe daies, I then was bold to offer sacrifice the seauenth. *sic Iun.*

9. Quest.

9. Queſt. v. 13. Vpon Samuels words, *thou haſt done foolishly*, and wherein Saul offended, in not ſtaying for him.

1. Some thinke, that Sauls ſinne at this time was his diffidence and diſtruſt in Gods helpe and aſſiſtance, becauſe the people fell away from him as though the Lord could not ſaue as well with few, as with many: for the like fault Moſes was not ſuffered to goe into the land of Canaan, becauſe he doubted of Gods power, and beleeued him not, when he ſmote the rocke. *Pellican.* but there was an other ſpeciall ſinne beſide, which Samuel chargeth him with, becauſe he had broken the commandement of God. 2. Againe, it may be thought, that Saul had an euill opinion of Samuel, that he failed in his promiſe, and forgot the time which he had appointed: whereas he might haue remembred, how faithfull Samuel had ſhewed himſelfe hitherto, that all which he had ſaid came accordingly to paſſe: *Pellican.* but this was not all the cauſe, vpon the former reaſon, Saul had tranſgreſſed againſt ſome ſpeciall commandement of God. 3. Some thinke, that Saul brake Samuels charge, in that he ſtaied not for him full ſeauen daies, but in the beginning of the ſeauenth day offered ſacrifice: for as ſoone as he had made an ende of ſacrificing, Samuel came: *Borrh.* But it ſeemeth, that this was not the greateſt matter: for whereas Saul excuſeth himſelfe, that Samuel came not at the daies ſet, Samuel to that anſwereth nothing, but onely chargeth him with the breach of Gods commandement. 4. Wherefore whereas there were two parts of Samuels charges: that he ſhould tarrie for Samuel ſeauen daies, the other that he ſhould attempt nothing before his comming: *tarrie for mee ſeauen daies, till I come, and ſhew thee what thou ſhalt doe:* Saule offended more in the ſecond, then in the firſt: that he preſumed of himſelfe, without direction of the Prophet, to command ſacrifice to be offered: thinking that God would be pleaſed, with the externall act of ſacrificing, neither offreed vp in faith, nor obedience, as hypocrits pleaſe themſelues in external ceremonies. *Borrh.*

10. Queſt. v. 13. Of theſe words; *for now the Lord had eſtabliſhed thy kingdome vpon Iſrael for euer.*

Seeing according to Iaacobs propheſie, the kingdome was to remaine in Iudah vntill Shiloh came: how then did the Lord purpoſe to eſtabliſh the kingdome in Saul? to anſwer this doubt: 1. Some anſwer, that by *euer* is vnderſtood a long time, that if Saul had beene obedient vnto Gods commandement, the Lord would haue ſetled the kingdome in his houſe for a long ſeaſon: *ſic Ben. Gerſon, Vatab. Oſiand.* which might afterward haue come to Dauid: but this cannot be ſaid in reſpect of Gods purpoſe & decree: for as he had determined that Iudah ſhould haue the gouernment, ſo the Lord alſo had ſet downe the time, and decreed what perſon, who, and when ſhould be firſt king of Iudah. 2. Therefore ſome by *euer*, vnderſtand, during all Sauls life, all his daies, as Hannah ſaith, that Samuel ſhould abide before the Lord for euer, c. 1. 22. *Iun.* But this is not the meaning: for both Saul continued king all his daies, though with much trouble and vexation: and Dauid though annointed, yet confeſſeth Saul, while he liued, to be the Lords annointed: as alſo euen in this ſenſe, if it be referred to the externall purpoſe of God, there ſhould follow an alteration in God, in making Dauid king ſooner then he had purpoſed. 3. Therefore the beſt expoſition is, that God ſpeaketh here to the capacitie, and according to the ſight and iudgement of man, that Sauls kingdome had beene likely to continue, if hee had not diſobeyed God: that then is here propounded as an effect of Sauls diſobedience the loſſe of the kingdome, which indeede was according to the euerlaſting decree of God: ſo as *Pellican* well ſaith, *loquitur humano more, & vt videri poterat ſtabiliri regnum:* he ſpeaketh after an humane manner, and as his kingdome might haue ſeemed to vs likely to haue beene eſtabliſhed. The like ſpeech we had before, c. 2: 30. *I had ſaid, that thine houſe, and the houſe of thy father, ſhould walke before mee for euer, but now the Lord ſaith it ſhall not be ſo.* As there though God had foreſeene and decreed the reiecting of Eli his houſe from the Prieſthood, who was of Ithamar, and the reſtitution of Eleazars poſteritie in Zadock, yet the Lord ſo propoundeth it, as though this alteration had beene procu-

procured by the sinne of Eli his house: the very like is here to be said of the innouation and change of the kingdome. Gods purpose then is to be considered, as decreed in his counsell, which is alwaies certaine and vnchangeable, and as it is propounded to vs: absolute and definite in it selfe, but yet offered vnto vs with condition: to God there is nothing contingent, or happeneth by chance: to man, whose will is not compelled, but worketh freely, many things seeme to be contingent, which God notwithstanding did foresee should so fall out, and they could not otherwise. 4. Further it is to be considered, that there were two causes of the casting off and reiecting of Saul, the one the immediate and the next cause, which was the sinne and disobedience of Saul; the other, the first cause and furthest off, the will and decree of God: this will and foreknowledge of God, did impose no necessitie vpon Saul, neither was he forced, but sinned voluntarily: for Gods prescience laieth no necessitie simply vpon mens actions, but by consequent, because whatsoeuer God foreseeth shall come to passe: his prescience can not be deceiued and frustrate.

Now then seeing the sinne of Saul was the cause of his reiection, which hee was not forced by any necessitie to commit, and if he had not sinned, his kingdome might haue continued; Therefore this is not spoken in respect of Gods immutable decree, but in regard of the outward possibilitie and likelihood, which Saul had to hold the kingdome. So it is said, Apoc. 2. 15. *Hold that thou hast, least an other take thy crowne:* where we are not to vnderstand the euerlasting crowne decreed of God, which none can be depriued of to whom it is assigned: but that crowne, which in respect of their outward profession and good beginning, they might seeme to be appointed vnto: the like occasion there is of Sauls kingdome here. *Mart.*

11. Quest. v. 14. *How Dauid is said to be a man after Gods owne heart.*

1. Dauid was a man that fell into tentation, and offence before God, as in the matter of Vriah: for it is said, that the thing which Dauid had done, displeased the Lord, c. 11. 17. This therefore is to be vnderstood, first comparatiuely in respect of Saul; as Samuel saith, c. 15. 28. *The Lord hath giuen it to thy neighbour, that is better then thou:* as also, because Saul was an hypocrite, he had not a sound and faithfull heart vnto God, but all his obedience was in outward pretense and shew, but Dauids heart and desire was set to please God, howsoeuer he failed in some outward acts: therefore this saying must be expounded according to that rule of the Apostle: *If first there be a willing minde, it is accepted according to that a man hath, and not according to that hee hath not.* Dauid then had a willing and desirous heart to please God: as he saith, *My heart is fixed, my heart is fixed.* Psal. 57. 7. and therefore God accepted of his obedience, though imperfect, according to the desire and meaning of his heart. 2. But herein Dauid was a type of Christ, who was indeed absolutely according to Gods heart, in whom the Lord is well pleased. *Borr.* 3. And in that Dauid of Iudah of deformed Leah, not of beautifull Rachel, was chosen to bee king, and the Messiah was to come of Dauid of Leah: this shewed the mysterie of Christs deformitie as it were in his sufferings, and specially in his passion vpon the Crosse: as the Prophet Isai saith, *Hee had neither forme nor beautie, when we shall see him, there shall be no forme, that we should desire him.* Isa 53. 2. *Borr.*

Reconcil.

12. Quest. v. 15. *Of Samuels departing from Gilgal from Saul.*

1. Some read, that Samuel went from *Gilgal in Gibeah of Beniamin, and went to Ramah: Genevens.* but Gilgal is improperly said to be in Gibeah of Beniamin, for they were two distinct places, and a good way asunder. 2. *Iosephus* saith that Samuel went to his owne house, and Saul with Ionathan returned to Gibeah: but he leaueth out somewhat in the text: that Samuel went from *Gilgal to Gibeah:* neither is it like that Samuel though he went away in some anger from Saul, that he would altogether leaue him in such great daunger: seeing that Saul, notwithstanding the Prophets hard message, yet giueth not ouer at this brunt, but doth the dutie of a king in defending his people. *Pellican.* 3. Wherefore the better reading is, that Samuel went from Gilgal, not in *Gibeah*, but to Gibeah of Beniamin. *Chald. Iun.* So Samuel and Saul went to the

the same place, not together, as *Vatab.* but Samuel went before, Saul and Ionathan with their men follow after. *Pellic.*

13. Quest. v. 19. *Of these words, there was no smith found in Israel.*

1. *Iosephus* thinketh that the Philistims barred the Israelites from all vse of yron: but the text sheweth, that they permitted vnto them the vse of yron instruments for their tillage and husbandrie, as shares, mattocks, pitchforks, v. 21. they onely suffered them to haue no warlike weapons, not yron smithes to make them any. 2. And further they allowed them not otherwise then with a file to sharpen their instruments of husbandrie: *Pellican* so vnderstandeth, that onely among the Philistims it was lawfull for them to file their tooles: but it had not beene possible for them, from all parts of Israel, and vpon euerie occasion, to go downe to the Philistims, to set an edge vpon their instruments: therefore when they would new sharpen or point their shares, or mattocks, or other instruments, which could not be done without new forging of them, they went to the Philistims, for they had no smiths of their owne: and they bought of the Philistims all their yron implements for husbandrie, but a file to make a shift to sharpen them they were allowed. 3. Thus we see into what seruitude Israel was brought, altogether destitute of outward weapons, that the glorie of the victory should onely redound vnto God. *Genevens.* 4. Like vnto these Philistims, was *Iulian* the Apostata, that denied to the Christians the helpes of the liberall artes, that they might be kept in ignorance: and Antichrist, who tooke from the people the word of God: *Borrh.* and Sathan goeth about, *vt pij Ecclesiæ ministri è medio tollantur*: that the godly ministers of the Church should be taken out of the way, which should reach out the word of God vnto the people, that is, put spirituall weapons into their hands, whereby they should resist his tentations. *Osiand.*

14. Quest. ver. 22. *How it was true that neither sword nor speare was to bee found amongst the people.*

The doubt here is, because not long before, c. 11. they obtained a great victory against the Ammonites, how the people could bee without weapons here. 1. *Kimhi* thinketh, that they had their old weapons, but they made them no newe. 2. Other of the Rabbines thinke, that onely they were forbidden the vse of weapons on the hither-side of Iordan toward the Philistims, but not on the other side, where Iabesh was: but where then did Saul get weapons for 300. thousand? they could not finde sufficient in Iabesh. 3. *Ben Gerson* thinketh that there was no yron in Israel, and therefore they could haue no weapons: but this is contrarie to that blessing which Moses gaue to Asher, that his *shoulders should be yron and brasse*, Deut. 33. 25. 5. Therfore it is like in the battell against Ammon, they vsed slings, and such other weapons: with the which they afterward besieged a citie of Moab, and in Deborahs time, there was neither sheild nor speare found among fortie thousand of them, Iudg. 5. 5. *Mart.*

CHAP. 14.

1. Quest. v. 1. *Whether Ionathan offended, because hee told not his father, when hee went against the Philistims.*

1. IN battells ordred by humane and militarie discipline, it is not fit that any should without consent of the Generall, leaue their standing, and goe against the enemie, for this would bring confusion into the campe, and giue advantage vnto the enemie: and we reade in the Romane histories, that it was death to breake the order of battell: yea, *Manlius* spared not his own son, though he had done valiantly against the enemie: yet there is an other reason in such battels, which are gouerned & directed by God: as Ionathan here by the direction of Gods spirit, was mooued to set on the Philistims.

stians, *Bor.* 2. Who also of purpose would not acquaint his father, beeing timorous and doubtfull, least that by this feare this worthie exploit might haue beene hindred. *Osiand.*

2. Quest. v. 4. *Of Ahiah the high Priest.*

1. This Ahiah was also called Ahimelech, the sonne of Ahitub, c. 22. 20. for it was not vnusuall among the Hebrewes for the same to be called by sundrie names. 2. Some read Ahiah the sonne of Ahitub, the brother of Ichabod, that is, which Ahiah was the brother of Ichabod: *Ium. Vatab.* but it is better referred to Ahitub, that he was the brother of Ichabod. *Chal. Sept. Lat. Ar. Pag.* for if Ahiah had beene the brother of Ichabod, he should haue beene the sonne of Phinehes Ichabods father, and not of Ahitub. 3. Further it is added, *the brother of Ichabod, the sonne of Phinehes, the sonne of Eli, the Priest of Iehouah in Shiloh*, that is, which Eli was sometime the Lords Priest in Shiloh: *sic Lat. Ium.* not, referring it to Ahia, that he was the Lords Priest in Shiloh: as the most doe vnderstand and so read, as the *Chal. Sept. Ar. Pag. Genev.* for Shiloh was now destroyed, and the Arke of God abode in Kiriathiearim. 4. So as yet the high Priesthood was in the house of Eli: the propheste against his house was not yet fulfilled vntill Salomons time: the sentence of God, though it be for a time suspended, yet in the ende shall most surely take place. *Pellic.* 5. This mentioning of Ahiah, will helpe vs to vnderstand that place, c. 7. 2. of the twentie yeares remainining of the Arke in Kiriathiearim: that it is to be taken of the time, which went before the election of Saul, and that act of the Prophet there declared in calling the people to repentance: for Ahiah could not be high Priest vnder 25. yeare old now in the beginning of Sauls raigne: vnder those yeares he was not, but it is likely he was much aboue, for Abiathar his sonne not many yeares after this ministred in the Priests office, c. 23. 9. This Ahiah was nephew vnto Ichabod borne at the death of Eli, c. 4. 21. who was then vnborne, or very young: then it must be needs aboue twentie yeares between the death of Eli, and the election of Saul. Further hence it may bee coniectured, that Samuel could not be so young as some Hebrewes imagine, not elder then 52. yeares when he died: for he knew all these high Priests, first Eli, and vnder him Phinehes his sonne, then Ahitub, after him Ahiah, and after him Abiathar, that fled vnto Dauid: all these to haue beene high Priests is euident in the storie, onely Ahitub excepted, who must haue executed the high Priests office after Eli and Phinehes death, or els it was vacant: and from him it descended vnto Ahiah his sonne.

3. Quest. v. 7. *Whether Ionathan doubted of Gods assistance, saying, Is may be Iehouah will worke for vs.*

It is euident both by Ionathans confident aduenture, and by his godly confession in the words following: *that the Lord can saue with few as with many*, that he doubted not of good successe; but thus he saith, 1. to shewe the difficultie of the enterprize in it selfe, and to stirre vp his seruant to haue confidence in God, and repose their trust in him: as *Caleb* vpon the like occasion, when he enterprized to take Hebron, said, *If so be the Lord will be with me to drive them out*, Iosh. 14. 12. *Ium.* 2. And this speech is vttered by Ionathan, *magis orantis, quàm trepidantis affectu*: rather with a deuout then doubtfull affection: praying for good successe, rather then fearing. *Pell.* 3. Yet because we haue not such absolute assurance of spirituall things as temporall, hee thus speaketh as beeing readie, if the Lords pleasure were so, to aduenture his life in the quarrell of Gods people. *Osiand.*

4. Quest. v. 10. *Of the signe which Ionathan taketh of good successe from the answer of the Philistims.*

1. This obseruation of Ionathan of the answer and speech of the Philistims, is farr vnlike that superstitious coniecture, which Dagons Priests made by the going of the kine, which carried the Arke, c. 6. for there is great difference betweene the speeches and behauiour of men, which are guided with reason, and the gestures and motions of beasts and birds, which haue no such direction. 2. This signe which Ionathan purposeth to himselfe, was represented to him by the instinct of gods spirit: as was that token which Abrahams seruant praieth might be giuen him, as an assurāce of good successe,

teſſe, concerning the behauiour of the maid, that ſhould be Iſaacs wife, Gen. 24. 14. So Gedeon tooke that dreame, which he heard one Madianite tell another, to be a ſigne of victorie, Iudg. 7. 13. And as there it is expreſſed, that God offered vnto him this ſigne, ſo it is not to be doubted, but that Ionathan thus ſpake by a diuine inſpiration. *Iun.* 3. Neither was this ſigne without ſome naturall reaſon: for if the Philiſtims ſaid *tarie till we come to you*, it was a ſigne of their courage and boldneſſe; but if they ſaid, *come vp vnto vs*, it was a bewraying of their fearefulneſſe, that they durſt not ſet vpon their enemies, and ſo Ionathan tooke that as a ſigne, that God would giue them into their hands. *Pellican.* 4. Further, there was a ſpirituall reaſon hereof: for if they had ſaid, *come vp vnto vs*, as in boaſting and inſolent manner, as inſulting ouer them, as Goliah did ouer Dauid, then Ionathan was perſwaded, that God who reſiſteth the proud, would alſo fight againſt them, and abate their pride: *Borr.* and further in that Ionathan taketh their going vp the ſteepe rocks rather to be a ſigne of victorie, then the Philiſtims comming downe vnto them: it ſhewes that the way of Gods ſeruants is hard, difficult, and laborious, not eaſie and pleaſant. *Bor.* 5. *Ioſephus* ſeemeth to giue an other likely reaſon of this ſigne: becauſe the Philiſtims were confident vpon the defenſe of the place, thinking that none durſt aduenture to come vp vnto them: and ſuch carnall confidence the Lord hateth, and ſetteth himſelfe againſt ſuch: as the prophet ſaith to Shebnah, which had graued for himſelfe an habitation as in a rocke, *that the Lord would turne him like a ball in a large countrey*: Iſa. 22. 16. 18.

5. Queſt. v. 13. *Of Ionathans creeping on his hands and feete vp the hill.*

1. Some thinke, that where it is ſaid, he went vp on his hands and feete, the meaning is, that he aſſaied to goe vp with all his ſtrength: *Vat.* but rather it ſheweth the manner of his climing vp, that becauſe the place was ſteepe, he was faine to creepe of all fowre, and to take hold with his hands and feete: he went vp with much adoe, *Iun.* rather then in haſt, *Genev.* for he could make no great haſt, in going vp ſo ſteepe a rock. 2. But it is further to be conſidered, as *Ioſephus* well noteth, that Ionathan and his ſeruant did not go vp on that ſide, where the Philiſtims eſpied them, but they went to an other place, which was not kept with any garriſon, becauſe they thought it ſurely defenſed by nature. *Bor.* 3. This their rare aduenture & hard enterpriſe, ſheweth that God was with them, and did aſſiſt them far beyond their own ſtrength: forren hiſtories doe much commend Alexanders taking of the *Aorna ſaxa*, who ſent vp his ſouldiers into thoſe ſteepe rockes vpon their hands and feete: but more worthie is the memory of this fact of Ionathan, who with leſſe power then Alexander had, enterprized a harder worke, and atcheiued a greater victorie, hauing confidence in his God, then the other did, intending nothing but the victorie and praiſe.

6. Queſt. v. 14. *In what compaſſe of ground Ionathans firſt ſlaughter was made.*

1. It is called the firſt ſlaughter, the ſecond was, when they one ſlew an other, and the third, when the Iſraelites chaſed them. *Geneuenſ.* 2. In this firſt ſlaughter they killed twenty men, taking ſome of their weapons that were ſlaine, in a verie ſmall cõpaſſe of ground, in the ſpace of halfe an aker, of a paire of oxens plowing: ſome read, as though an halfe aker were two oxens plowing in a day: *Lat.* but then it had beene ſufficient to ſay, ſo much as two oxen vſe to plow: the Chald. better giueth the ſenſe, *circiter ſpatium dimidiæ ambulationis iugi boum, &c. about the ſpace of halfe a iourney of a paire of oxen*: that is, of halfe ſuch an aker, as oxen vſe to plough in a day: common experience alſo ſheweth as much, that a couple of oxen, in ſuch light ſandie grounds, as the land of Paleſtina moſt what was, vſe to plowe an aker in a day. 3. But it may be further doubted, whether we are here to take the breadth, or length of an aker? the *Septuag.* read, ἐν πετροβόλοις, in a ſtones caſt, rather vnderſtanding it of the length, then breadth: but they rather expound the meaning, then giue the ſenſe of the word: there are two things noted in this ſlaughter, which ſhew the ſtrangenes of it, the nũber ſlain by two men, and in ſuch a ſmal circuit of ground: therefore I think it was neither ſo much as a bow ſhoot, which phraſe ſomtime the ſcripture vſeth: as Gen. 21. 16. nor as a ſtones caſt, as they vſed to throw out of ſlings, as the Scripture vſeth to ſpeak,

Luk. 22.41. nor yet the length of an aker or furlong cast long waies, which commonly maketh 40. pole: and the breadth of an halfe aker, in that forme, containing but two pole of ground, would be thought to bee too small a space, for twentie men to be slaine in: therefore I take the meaning to be, that in the space of halfe an aker, that is, halfe the length of an aker, which might make some twentie pole: in the length of euerie pole they slue a man. *Iosephus* thinketh, that Ionathan fell vpon them beeing asleepe: but then a great number might haue beene slaine in a lesse compasse: and it seemeth by the great terrour which fell vpon the hoast, that they were slaine as they fled, and by their flying terrified others.

7. Quest. v. 15. *Of the feare which fell vpon the hoast of the Philistims.*

Three things doe set forth the greatnes of this feare. 1. that the Philistims feared where was no cause of feare: for onely two men pursued them: such a feare the Lord sent vpon the Canaanites before Israel: such as the Lord threatned to send vpon his people for their sinne, they should feare *none pursuing them*, Leuit. 26. 36. *Osiand.* 2. This feare was generall: for all the people, as well they which kept the stations and garrisons, as they which went forth to spoile, were horribly afraid. *Iun.* 3. This feare is set forth by the effects, that the verie insensible creatures, the earth it selfe, seemed to tremble vnder them, and to be smitten, as with feare from God: some read, with a *great feare: Iun. Pag.* because the phrase is so sometime taken, as Gen. 30. 8. the *wrestlings of God* are taken for great wrestlings: but it is more significatiue, and better expressing the sense of the originall, that it was stricken with the feare of God, that is, sent of God: *Vat. Chald. &c.* 4. Some thinke that it is an hyperbolicall speech, to say the earth trembled, to signifie a verie great feare: *Bish.* but the meaning is rather, that the earth as it were for feare trembled, and was mooued vnder them. *Iun. Vat.*

8. Quest. v. 16. Of the meaning of these words, *they went on beating themselues.*

1. Some read, the multitude did runne vp and downe: *V.* or did flie this way *and that way: L.* but the word *halam* here vsed, signifieth to bruise, to beate. 2. Others read, that *they were smitten as they went: B. G.* and the breaking or beating of them still encreased. *Chald.* but here it is left still in doubt, by whom they were beaten, & smitten. 3. Therefore the fittest interpretation is, that they went on still beating themselues: for so it is expressed, v. 20. *that euery mans sword was against his fellow.*

9. Quest. v. 19. *Of Sauls words to the Priest, Withdrawe thy hand.*

1. *Iosephus* is here deceiued, who thinketh that the Priest did indeede consult with God, and returned answer vnto Saul, that the victorie was his, *lib. 6. de antiqu. Iudaic. c.* 7. but it is euident by the text, that as the Priest was about to aske counsell of god, Saul bid him stay, and not to proceede. 2. Now Saul beginneth to shew his prophane heart void of the spirit of God, in that he maketh no more reckoning to receiue direction and counsell from God. *Iun.* 3. Some thinke that Saul herein shewed his hypocrisie, that while he sawe himselfe in danger, not knowing yet the cause of the tumult and noise among the Philistims, he was forward to haue the Priest consult with God: but as soone as he sawe the danger ouer then he laid his deuotion apart: as the fashion of the hypocrites is to call vpon God in the time of their neede, and to forget him afterward. *Osiand.* But it seemeth by the verse following, that yet Saul did not knowe how the case stood with the Philistims. 4. Therefore it is more like, that Saul seeing his enemies to runne along, and to come somewhat neare him, hee then gaue ouer to consult wih God, as hauing no leisure: *Vatab.* wherein he sheweth his diffidence and distrust in Gods word, who appointed that this course should alwaies be taken in their waightie affaires, that the priest should consult with God by Vrim, Num. 27. 21. Much vnlike was he herein to Samuel, who when the Philistims came vpon them beeing assembled before the Lord in Mizpeh, would not giue ouer, till he had offered a burnt offring vnto God, c. 7. 5. See also the changeable nature of hypocrites: Saul was confident vpon his sacrifice, when he would needs do it before Samuel came, c. 13. and now when there was cause he ascribeth nothing at all to such religious acts.

10. Quest.

10. Queſt. v. 19. Of the meaning of the words, *The multitude went on ſtill and skirmiſhed.*

1. Some, for multitude, read the *noiſe*, ἦχος. *S. L. V. B. G.* but *hamon* ſignifieth a multitude, or companie, as it is taken, ver. 16. the multitude was diſcomfited: and ſo read *Chald. A. P. Iun.* 2. But the other word, the moſt tranſlate, they *encreaſed*, not skirmiſhed: ſo read all but *Iunius*: but that it is better expreſſed by the word *conflictari*, to *skirmiſh*, then *multiplicari*, to encreaſe: it may appeare, both becauſe the originall of the word giueth it: for *varabh*, is not here deriued of *rabahh*, to multiply, as moſt thinke, for then the laſt letter ſhould haue *dageſh*, to ſupplie the want of the dubled letter of the roote *rabab*: but rather of *rabh*, to contend: as c. 15. 5. *iarebh* in the future tenſe, ſo ſignifieth to ſtriue or contend: as alſo it is more agreeable to the ſenſe: for the multitude one killing an other, encreaſed not, but were rather diminiſhed, and decreaſed.

11. Queſt. v. 20. *Of the victorie, which Saul obtained ouer the Philiſtims, and the meanes thereof.*

1. The firſt cauſe of this victorie was in the Philiſtims themſelues, who by the iuſt iudgement of God one fell vpon an other: as did the Midianites, whom Gedeon ſubdued, Iudg. 7. 21. 22. ſo the Ammonites and Moabites that came out againſt Iehoſhaphat helped one to deſtroy an other. 2. Chron. 20. 23. *Geneuenſ.* 2. Then the Iſraelites did bend all their force againſt the Philiſtims: who were of three companies: ſome of them were captiues with the Philiſtims, and went vp with them to the battell, and kept their ſtuffe: theſe turned to be with Saul and Ionathan, ver. 21. another ſort were of them which were with Saul and Ionathan, v. 20. the third of the Iſraelits, that hid themſelues in the rocks and caues, v. 22. *Borrh.* 3. Like as here ſome of the Iſraelites fled to the Philiſtims, ſome hid themſelues: ſo there are two ſorts of weake profeſſors of the Goſpel, ſome that turne to the aduerſaries, ſome that are timorous, and hide their profeſſion, and doe not publikely ſhew it. *Oſiand.*

12. Queſt. v. 24. *Wherein Saul offended in binding the people to eate nothing till night.*

1. Herein firſt Saul ſheweth his hypocriſie and arrogancie, that he would by this meanes aſcribe to his owne policie, that which God had giuen by the hand of Ionathan: *Geneuenſ.* 2. Beſide it ſeemed to proceede from an immoderate ioy, which Saul conceiued of this victorie, as men in their vnexpected felicitie can hardly containe themſelues: *Ioſeph.* and ſo as it were in brauerie and oſtentation, giueth this charge. 3. He pretendeth a good ende, to be auenged of his enemies, but hee vſeth two euill meanes, the interdiction of food, and the binding of it with an oath. *Iun.* This was againſt S. Pauls rule, *We muſt not doe euill that good may come thereof*, Rom. 3. ver. 8. 4. Sauls raſh and inconſiderate zeale appeareth, who hereby doth not onely ſeeke the ruine of the Philiſtims, but bringeth an inconuenience vpon his owne people, in weakening and diſabling of them: whereas a good magiſtrate ſetteth as much by the life of one good citizen, as by the death of many of his enemies. *Oſiand.* 5. Then Saul offended diuerſly in this prohibition: 1. becauſe he did it of his owne head, without any warrant from God: 2. he did it raſhly and vnaduiſedly, not making exception in this his oath and vowe, of the caſe of neceſſitie: 3. he weakeneth the people, and ſo hindreth the victorie, as Ionathan ſheweth, v. 30. 4. he was occaſion, that the people for greedines treſpaſſed afterward in eating the fleſh with the blood. *Bor.*

13. Queſt. v. 30. *Of Ionathans excuſe, and of the true meaning of the thirtie verſe.*

1. The moſt doe tranſlate thus: *how much more, if the people had eaten to day of the ſpoile of their enemies, &c. for had there not beene now a greater ſlaughter, &c.* all do thus read, but *Iunius* and *Ar. Mont.* who tranſlate thus, *yea becauſe I would the people had eaten, &c. becauſe*, I ſay, *there was no greater ſlaughter, &c.* and ſo he would not haue the laſt words read with an interrogation, but poſitiuely, as rendring the cauſe of his wiſh: this reading to bee the better, it may thus be ſhewed: 1. becauſe the proper ſenſe of the words is kept: for *aph ehi*, ſignifieth *yea becauſe*, not, *how much more*: and *Lu* is *vtinam*, a tearme of wiſhing, not, *if*. 2. in the firſt reading, the ſenſe is imper-

fect, *how much more*, and hath small coherence with the rest of the text. 3. the negatiue particle in the last clause, *lo*, is not here to be read interrogatiuely: *had there not beene a great slaughter?* but, *casually*, as giuing a reason of his wish: I would the people had eaten, *because* there was no great slaughter to day.

2. Ionathan, though he knewe not of his fathers charge, for it was made in his absence, yet forbeareth further eating: *Ioseph.* and he misliketh his fathers act, and improoueth his counsell by these three reasons: 1. from the effect, because by this meanes the people were weakened, as appeared by himselfe, who was reuiued and strengthened, and his sight which was dimme with fasting and wearinesse, restored. 2. by the euent, the slaughter of the enemie by this occasion was not so great, because the people beeing wearie could not pursue and follow them. 3. from the inconuenience, the abridging of the libertie of the people, that could not take freely of the spoile of their enemies. *Iun.*

14. Quest. v. 32. *How the people did eate the flesh with the blood.*

1. *Hierome* thinketh, they are said to eate with blood, because they brought not the blood to the altar, and first offered sacrifice: but it is euident by the text, that they did eate the blood contrarie to the lawe. 2. Some thinke, because it is said, they killed them vpon the ground, the blood could not soke out of the flesh, but the flesh drunke vp the blood. *Pellic.* 3. Some, that for hast they did eate the flesh beeing not throughly sodden, but halfe rawe. *Osiand.* 4. But they rather for hast, being hungry, staied not till all the blood were pressed out of the flesh, or shed out, but did dresse the flesh with the blood in it: *Iun. Vat.* which was contrarie to the law, that they should powre out the blood first vpon the earth, Deut. 12. 26. they should draine out all the blood, before they prepared it for their meate. 5. By this meanes while they were carefull to keepe the Kings edict, they neglected the commandement of God: So in our Sauiour Christs time, the Pharisies and priests preferred their traditions before the precepts of God, as it is to this day practised among the Pharisies of these dayes the Romanists. *Borrh.*

15. Quest. v. 33. *To what ende Saul commanded a great stone to be rouled vnto him.*

1. The most thinke, that hee commanded the stone to be brought, that the beasts beeing slaine thereupon, the blood might better runne out. *Pellican. Borrh. Iosephus* thinketh he made an altar beside. 2. But this is not like to haue beene the vse of the stone, that the blood should be pressed forth vpon it: for one stone could not haue sufficed: he maketh an altar of it, as it followeth, v. 35. that in Gods sight and his presence they might slay their cattell, not on the stone, but in the field by it. *Iun.* 3. But herein Saul sheweth his hypocrisie, that layeth all the blame vpon the people, that they had trespassed, whereas he had offended more, in laying such a yoake vpon the people against charitie. *Osiand.* 4. But this is worthie to bee obserued, that if they were so carefull euen in the tumult and busines of battell, to keepe a ceremoniall precept; how much more carefull ought Christian souldiers to be to keepe the morall commaundements of God, which are verie much neglected amongst them: *Pellican.*

16. Quest. v. 35. *Of Sauls building of an altar*

1. *Hierome* thinketh, that this is said to be the first altar that Saul built, not that he built none before, but this was the first which he erected in obedience, the other before he built in hypocrisie. *trad. Heb.* But it is more like, if Saul had built any before, beeing not reiected of God, that he therein should haue shewed himselfe more obedient then now after the Lord had left him. 2. Some thinke that this altar was not sacrificed vpon, but made onely as a monument of the victorie: *Osian.* but *Iosephus* better thinketh, that sacrifices were offered thereupon. 3. Some are of opinion, that the Arke hauing yet no setling place, it was free for the Saints to build altars, where they thought good, as Abraham and Iacob did, before the erection of the Tabernacle. *Pel.* But that is not like: for it had beene an apparant transgression of the Law, Leu. 17. 5.

if

if they did not bring their offerings and present them to the Lord. It seemeth that for Prophets, which had extraordinarie direction from God, it was lawfull to build altars other where, then where the Arke was, as Samuel did, c. 7. and Eliah, 1. King. 18. 36. but generally, it was not permitted: here in this place they had the presence of the Arke, v. 18. and of the high Priest, and therefore they had a warrant to build an altar vnto God.

17. Quest. v. 37. *Why the Lord refused to answer Saul.*

1. Some thinke, that God was angrie with Saul, because hee had presumed before to offer sacrifice, not expecting Samuels comming, and now had troubled all Israel, with a rash oath. *Osiand.* 2. Some thinke that God might be offended with the whole hoast, because they had transgressed in eating flesh with the blood. *Pellican.* 3. But it is euident, by the extraordinarie directing of the lot, which fell vpon Ionathan, that it was in respect of him that the Lord vsed this silence. *Borrh.*

18. Quest. v. 41. *Whether Ionathan sinned in breaking of his Fathers oath and vow ignorantly.*

1. Some thinke, that Ionathans offence was for that he went aside from the campe without the priuitie & authoritie of his father, which might haue brought the whole hoast into greater daunger. *Pellican.* But therein Ionathan offended not, because hee did it by extraordinarie motion of Gods spirit, as it may appeare by his confidence and firme trust in God: v. 6. and by Ionathans confession it appeareth, his heart gaue him, it was for that he had broken the oath, and eaten a little honie.

2. Others doe altogether excuse Ionathan, that he was not taken for any crime he had committed, but that his innocencie might appeare, and the vnlawfulnesse of his fathers oath: *Borrh.* and whereas Saul praieth, *giue a perfect lot*, *Iunius* readeth, *giue him that is innocent and entire:* and so God according to his request, brought out by lot Ionathan that was innocent: so also *Osiand.* But this seemeth not to be the meaning: rather, as the *Chalde* interpreteth, that God would giue *sortem veram*, a true lot; to cause it to fall on him that had broken the oath: *Genevens.* the *perfection* or *integritie*, which Saul desireth might appeare, is not referred to the guiltines or clearing of the partie, but to the manifestation of the thing.

3. Therefore neither is their interpretation to be receiued, that thinke Saul praieth that he which was faultie might come to light: *Vatab. Ioseph.* as though Ionathan had beene more faultie then Saul: which was not like, because Ionathan ignorantly brake the oath and vow of his father, neither gaue consent vnto it: *Osiand.*

4. But as Ionathan is not to be held ro haue beene the speciall offender, whome God here shooteth at, as he did vpon the like occasion bring Achans sinne to light, Iudg. 7. so neither is he to be altogether excused: for although it be a sinne to make a rash oath and vow at the first, yet it is a fault also to breake euen such a rash oath, and yet a greater sinne it is to keepe it with greater inconueniencie and hurt: and ignorance though it doth qualifie the offence, yet it doth not altogether iustifie it: *ignorantia excusat à tanto, non à toto:* ignorance excuseth from so great a fault, but not from all the fault: as the Preacher speaking of the paying of vowes, would not haue a man plead, and say it was *ignorance*, Eccl. 5. 5. We must therefore yeeld Ionathan to haue beene somewhat faultie in breaking the oath, though ignorantly, because the lots fell out iust, but yet Saul more faultie in making it; for the Lord doth not by this lot shew who was most faultie, but who it was that had broken the oath, which was the thing which Saul earnestly requested. But though Ionathan were somewhat touched in this action, as his owne heart doth misgiue him (which two arguments of the disposing of the lots, and his owne confession shew, that he was not altogether cleere) yet this was not Gods principall intendment, to discouer the offence of Ionathan, as to lay open Sauls hypocrisie by that meanes, which had endammaged his owne sonne, and troubled the hoast, and hindered the victorie: as also God by this meanes would humble Ionathan, least he might haue beene puffed vp too much with the ioy of his victorie: and further it must be considered, that as God by lot brought Ionathan to light,

and ſo into this danger, yet he had prouided alſo a meanes, whereby Ionathan ſhould eſcape it, by the mediation of the people.

5. But although it be graunted that Ionathan was faultie, yet offending *materially*, in reſpect of the thing done, not *formally*, in regard of any ſuch minde or purpoſe which he had: yet this example prooueth not, that raſh vowes, as of forced chaſtitie, and other ſuch ſuperſtitious iniunctions, as to goe in pilgrimage to Ieruſalem, or ſuch like, are better kept then violated: it is an offence for a man euen to breake a vowe, which is not in his power to keepe, in regard of his raſhneſſe, that made ſuch a vowe, and ſo dallying as it were with God, but it is a greater ſinne to keepe ſuch a vow, to greater miſchiefe: as if a man hath vowed not to marrie, if he doe marrie, hee offendeth, becauſe of his former raſhneſſe; but he ſinneth double, if keeping his vow, he falleth thereby into adulterie. Iipthah had done beſt of all, if he had not made ſo raſh a vow, to offer whatſoeuer came firſt to meete him, for a dog or vncleane beaſt might haue beene the firſt, as well as his daughter: but the vow being made, it had been better for him, not to haue kept his vowe, but to haue redeemed it according to the law, which appointeth redemption, both for men and women, that are conſecrated vnto God, Leuit. 27.3.4. yet had it beene an offence alſo in Iipthah, in not keeping his vow, his former raſhneſſe conſidered, though his ouerſight was greater in performing it contrarie to the law. Leuit. 27.3.4.

Controv. Whether raſh vowes once made, be not better broken then kept.

19. Queſt. v. 41. *Whether Saul prayed with faith, ſeeing the Lord heard him, and directed the lots.*

1. Some thinke that this was a great preheminence of the Iſraelites, that God vouchſafed to giue them anſwers, when they asked counſell of him, which direction Chriſtians now haue not. But their ſtate and ours conſidered, this was no preheminence, but rather a ſupporting of their weakneſſe: for they conſulted with God, either for direction, to know what they ſhould doe: but that is not now needefull, ſeeing the word of God is a ſufficient rule vnto vs; or elſe to know what ſucceſſe they ſhould haue in their buſineſſe: this was neceſſarie for them then, that there religion ſhould be confirmed by ſuch ſignes: and they were but one nation, and all the world was againſt them: therefore ſuch ſenſible preſence of the Lord among them was neceſſarie. But now the faith of Chriſtians hath beene alreadie ſufficiently confirmed by miracles: and ſome of all nations belong vnto the Church: therefore there is not now ſuch cauſe of the Lords viſible manifeſting of himſelfe. *Mar.*

2. And though the Lord heareth Saul, it was not for any efficacie in his praiers being voide of faith: but becauſe the Lord doth challenge vnto himſelfe the ordering of lots, as the marriners lots in Ionas ſhippe, though they were Idolaters, fell out iuſt, when they cried vnto God, becauſe that which they asked, was agreeable to Gods will, and the Lord would reape glorie by it. So in this place the Lord doth that which Saul deſired, not becauſe he asked it, but for that God intended ſome further worke thereby: as the humbling of Ionathan, and the reuealing of the hypocriſie of Saul. *ex Mart.*

20. Queſt. *Whether Saul or Ionathan were the greater offenders, ſeeing Ionathan was taken by lot.*

1. It is cleare, that Saul had treſpaſſed more; in making ſuch a raſh vow at the firſt, giuing occaſion to the people to ſinne in eating of blood: further, he ſweareth thrice vnaduiſedly: firſt, when he made the vow, againe, when the Lord would not anſwer him, and the third time, after Ionathan was diſcouered: three times did he thus ſwear, that he ſhould die. Now Ionathans ouerſight is excuſed two waies, by his neceſſitie that vrged him to eate, and his ignorance that did hide it from him.

2. But yet it pleaſed God, that Ionathans ſlippe ſhould be diſcouered for theſe cauſes: 1. if Saul beeing king had beene pointed out by lot, it would ſomewhat haue empaired the credit of the king: 2. it was a greater griefe vnto Saul, then if he himſelfe had beene taken, for no man could haue executed the ſentence vpon him: 3. by this meanes ſome thinke, that God would eſtabliſh militarie diſcipline, that orders made

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in armies ſhould be ſtrictly obſerued: 4. and though Ionathan ſinned of Ignorance, yet it was fit it ſhould be purged.

3. Saul ſheweth his hypocriſie, in that he neglecteth Gods commandement, which the people had tranſgreſſed in eating of blood: but he preſſeth obedience to his owne law euen vnto death. So among the Romaniſts, he that ſpeaketh againſt their ſuperſtitious rites, is puniſhed vnto death: whereas adulterie, blaſphemie, and other greater enormities, are either not at all, or very lightly puniſhed. *ex Mart.*

21. Queſt. v. 45. *How Ionathan was deliuered by the people.*

1. Saul in taking an oath, wiſhing that God ſhould doe ſo and ſo to him, if Ionathan died not: both ſhewed his prophane cuſtome of ſweating and curſing, to the which it ſeemeth he was much giuen: *Iun.* as likewiſe his vnnaturall crueltie ioyned with vaine glorious ambition, in hardening his heart againſt his owne ſonne, whom rather he ſhould haue ſought meanes to deliuer from this daunger: *Oſiand.* but this oth and curſe did in the end fall vpon his owne head. *Iun.* 2. The people oppoſe a iuſt oath againſt his hypocriticall oath: *Borr.* and doe charge his conſcience before God, that he ſhould rather haue reſpect vnto equitie, then vnto his raſh oath: *Iun.* and they vſe two reaſons, why Ionathan ſhould not die: firſt that hee was found guiltie of no capitall offence, in ſaying, *ſhall Ionathan die*, that is, in whom there is found no cauſe of death: *Borr.* ſecondly, becauſe he by whom God had wrought ſuch deliuerance, was not worthie of death: *Iun.* it was not fit, that he ſhould die, by whoſe meanes they were all aliue. *Oſiand.* 3. *Ioſephus* thinketh, the people were moued by pitie and commiſeration toward Ionathan, when they ſaw that hee willingly yeilded himſelfe to death: but it ſeemeth rather by Ionathans anſwer, *I taſted a little honie, and loe ſhall I die?* that he thought his fathers ſentence vniuſt and hard againſt him: and was diſcontented with it. 4. If the people interceded by their prayer, they offended not: but if they preſſed violently vpon Saul, in making a mutinie, they can not be excuſed. *Mar.*

22. Queſt. v. 47. *Of Sauls victories.*

1. Some read, *hee ouercame them: L.* ſome, *he did valiantly, P. ſtoutly: V.* or *troubled, diſquieted them: Iun.* ſome, *that he condemned them, A.* or *handled them as wicked men: G.* the word is *raſhiang*, hee made them euill, which is well interpreted, *hee put them to the worſe: B.* which is more then to diſquiet or trouble them: for one may be troubleſome, where he preuaileth not. 2. It pleaſed God though Saul were a wicked man, yet for his Church, and people ſake, to giue him good ſucceſſe. *Oſiand.* But he did not make a perfect conqueſt of them: that was reſerued for Dauid. *Borr.*

23. Queſt. *Of Sauls ſonnes.*

1. Here are three ſonnes onely rehearſed of Saul, hee had Iſhboſheth beſide, 2. Sam. 2. 8. who is omitted here, as ſome thinke, becauſe they are here onely named, which were fitte for the warre: *Vatab.* but this is not like, for Iſhboſheth was 40. yeare old, when he began to raigne ouer Iſrael after Sauls death. 2. Sam. 8. 9. And Saul did not raigne aboue twentie yeares, for Samuel and Saul had but 40. yeares between them, Act. 13. 21. whereof twentie were expired before Saul was choſen king: c. 7. 2. then Iſhboſheth might be at this time about 20. yeare old: which age was not altogether vnfit for the warre. 2. It is more likely, that he is omitted here, becauſe they onely are mentioned which died with their father in the battell againſt the Philiſtims. c. 31. 2. *Iun.* 3. He which is called Iſhua, is named alſo Abinadab. c. 31. 2. and 1. Chron. 8. 9. *Iun. Genev.* Reconcil.

24. Queſt. v. 50. *Of Sauls monogamie or ſingle marriage.*

1. Some doe number this among Sauls vertues, that he had but one wife: *& fere ſolus non multiplicaſſe vxores legitur*, and he is found alone almoſt of all the Kings not to haue multiplied wiues: *Pellican.* the ſame author ſaith, that excepting the perſecution of Dauid, which was for the kingdome, *meliores Iſraelitæ reges paucos habuerunt*, the Iſraelites had few better kings. But he faileth in both theſe commendations of Saul. Firſt, concerning his wife, though he be read to haue but one, no more is there men-

mention made but of one wife of Ieroboam. 1. king. 14.1. As Ieroboam notwithſtanding with his one wife, is not to be preferred before Salomon with his many wiues, no more doth Sauls monogamie ioyned with many vices, obſcure Dauid with his polygamie beeing endued with many vertues: Dauid tranſgreſſed in two great ſinnes againſt the ſecond table, but Saul beſide his murders and other treſpaſſes againſt the ſecond table, chieflly offended in his hypocriſie, diſobedience, and rebellion againſt God in the breach of the firſt table: ſo that in theſe two examples it is euident, that the ſinnes againſt the firſt table which concerneth our dutie toward God, are more grieuous in their kind and degree, then the ſinnes committed againſt the ſecond table: but in this compariſon, the great tranſgreſſions of the firſt table, muſt be ſet againſt the greateſt of the ſecond, not that the leaſt offence of the firſt table, is heauier then the greateſt of the ſecond: as that it is more hainous to worke vpon the Lords day, then to commit adulterie, or to kill a man: but Idolatrie is more grieuous then either: the compariſon then muſt be in the ſame degree, or elſe it holdeth not. But to returne to Saul, what though he had but one wife, yet he had a concubine beſide Riſpah, by whom he had two children, 2. Sam. 21.8. which was all one, as if hee had two wiues, nay in thoſe daies, when for the carnall generation of that people, polygamie was tolerated, or rather winked at, it was worſe.

Secondly, there were other great enormities in Saul, beſide his perſecuting of Dauid, as the putting to the ſword of the innocent Preiſts with their whole citie: the ſeeking vnto Witches: beſide his hypocriſie and diſobedience toward God, that many worſe cannot be found, ſetting Idolatrie aſide, which Saul was not touched with, in all the ranke of the Kings of Iſrael: there were many morall and ciuill vertues in Saul, his valour and magnanimitie againſt the enemies of Iſrael, his blind zeale for the people of God: ſo are there to be found among the Heathen, many worthie examples of fortitude, iuſtice, temperance: which were in them but *ſpecioſa peccata*, goodly ſins, as *Auguſtine* ſaith: and ſo were they in Saul: his goodly vertues in ſhew, were obſcured with moſt foule vices.

CHAP. 15.

1. Queſt. *Why God is called the Lord of hoaſts.*

GOd is called the Lord of hoaſts, whom all the hoaſt and armies of the creatures, both in heauen and earth doe ſerue, and are at his becke: as Iſa. 40.26. *He bringeth out their armies by number, and calleth them by their names.* This title is giuen vnto God in Scripture, vpon foure principall occaſions. 1. To ſhew, that none other God is to be worſhipped, beſide the Almightie Creator and ſoueraigne Commander of all creatures: as c. 1.3. Elkanah is ſaid to worſhip and *ſacrifice vnto the Lord of hoaſts:* and this reaſon the Prophet Iſai alleadgeth, c. 40.25. that they ſhould not liken God to any thing, nor make any ſimilitude of him: *To whom will you liken me, &c. behold, who hath created all theſe things?*

2. It is vſed as a perſwaſion to obedience, that we ſhould ſerue the Lord of hoaſts, whome all creatures readily obey: as the Prophet reproouing the diſobedience of the people of Iſrael, comparing them to a vineyard, that brought forth wild grapes, ſaith, *The vineyard of the Lord of hoaſts, is the houſe of Iſrael*, Iſai. 5.7. This vineyard ſhould haue brought forth fruit vnto the Lord the husbandman therof: as the great vineyard of the world, in ſo many hoaſts and armies of the creatures, doth ſeruice vnto the great Lord.

3. This title is giuen to God ſhewing his omnipotencie, and then vſed, when the ſeruants of God ground their requeſts vpon his power and abilitie to performe: as deuout Annah beeing barren, praying for a ſonne, calleth God, Lord of hoaſts, c. 1.11. to whom nothing was hard, or impoſſible.

4. This

4. This title ſheweth the power of God, in iudging of his enemies: as Ieſem. 11. 20. *O Lord of hoaſts, that iudgeſt righteouſly, &c. let me ſee thy vengeance vpon them.* And in this ſenſe is God called the Lord of hoaſts, which now was determined to take reuenge of the Amalekites for the iniuries which they had done vnto his people, when they came out of Egypt. It might alſo aſſure Saul of Gods helpe and aſſiſtance againſt theſe enemies of God, ſeeing hee did fight the battell of the Lord of hoaſts.

2. Queſt. v. 2. *Of the iniuries and wrongs which the Amalekites offered vnto the Iſraelites in the deſert.*

1. *Hierome* in his traditions, reporteth this rable the opinion of ſome Hebrewes, that the Amalekites did ſet vpon thoſe, which were kept out of the campe for their vncleanneſſe: and that they did cut off their circumciſion in derſion thereof: but the Amalekites rage was more generall, then onely to worke vpon a few ſeperated from the campe, for their legall impurities. Therefore, there was a double aſſault of the Amalekites vpon the Iſraelites: one was ſubtill and ſecret, by laying waite for them by the way in ſmiting all the feeble perſons among them, the women, children, old and impotent perſons, that came hindmoſt in the campe: *Pellican.* as may be gathered, Deu. 25. 18. The other aſſault was publike, when they encountered with Ioſhuah, and bid him battell, Exod. 17. and ſo would haue letted and hindered them from going into the land of Canaan. *Oſiand.* 3. And this their cruell attempt againſt Iſrael, is amplified by two circumſtances: firſt, becauſe the Amalekites were not prouoked by any wrong or iniurie offered on the part of Iſrael: *Pellican.* the other, that they perſecuted them, which were alreadie afflicted, being feeble and wearied with the way: *Borrh.*

3. Queſt. v. 3. *How it ſtandeth with Gods iuſtice, that man and woman, infant and ſuckling, oxe and aſſe, are commanded to be ſlaine.*

1. Gods iuſtice appeared herein, who puniſheth the wickedneſſe of the fathers in their vngodly poſteritie: as their fathers had afflicted Iſrael, ſo their ſeede ſtill continued enemies to Gods people: therefore becauſe they abuſed Gods long ſuffering and patience, the Lord iuſtly giueth them ouer, and all that belongeth vnto them to the ſword. *Oſiand.* 2. Beſide it pleaſed God to make this an example of his vengeance vpon thoſe, which deale cruelly with his people: *Geneveuſ.* that as in a Common-wealth ſeueritie is iuſtly ſhewed vpon ſome, that all may receiue warning by it, ſo the Lord in the adminiſtration of the great Commonwealth of the world doth exemplifie ſome for the inſtruction of others. 3. And as for Saul, it was no crueltie to him to execute Gods commandement: for although the ſecond table ſay, *Thou ſhalt not kill*, yet becauſe the ſecond table is ſubordinate to the firſt, he is not guiltie of killing, whom the Lord biddeth kill, whom we are commanded in the firſt table to obey. *Borr.* like as the inferiour miniſter and executioner of iuſtice, tranſgreſſeth not the law, being appointed by the Magiſtrate to doe it. 4. So Saul thought it no cruell part, to put them all to the ſword, firſt becauſe they were profeſſed enemies to the Church of God, ſecondly becauſe the Lord had ſo commanded. *Ioſeph. lib. 6. c. 8.*

4. Queſt. v. 4. *Of the places where Saul muſtred his men.*

1. Some, doe make this word *telaim*, an appellatiue, ſignifying lambes: and the *Chalde* vnderſtandeth it of the paſchal lambes: others, of the lambes which euery one brought, whereby their number was knowne, becauſe the Iewes doe hold, that it was not lawfull for them to be numbred by their perſons. *ex Vatab. Pellican.* But this is a fabulous conceit, for Moſes numbed them by their names, man by man: or by their heads or polles, Numb. 1. 2. and if it were lawfull to number their perſons, why ſhould they be numbred rather by lambes, then by their halfe ſhekels, which euery man gaue, as they haue a preſident in Moſes, Exod. 30. 13. 2. Some read, hee numbred them as lambes. *Latin. Pellic.* that is, without any choice: but the word is *bateliim*, not *ceru lain*, *in* or *with* lambes, not as *lambes:* and it is not like but that Saul taking ſuch an hard interpriſe in hand, to goe and roote out an whole nation, would take the choiſeſt and Iewes ſurmiſes.

and ablest men. 3. Therefore this is rather a proper name, that the people were assembled in the fields adioyning to Telem a towne of Iudah. Iosh. 15. 24. 4. *Iosephus* following the Septuagint readeth corruptly, for *Telaim, Gilgala.*

5. Quest. *Of the number of men, that Saul gathered together for this battell against Amalek.*

1. *Iosephus* saith, there were 40. thousand of Israel, and 30. thousand of Iudah, wherein he committeth a double errour, both in lessening the number of Israel, which were 200. thousand, and augmenting the number of the tribe of Iudah, which was but ten thousand. 2. The tribe of Iudah is rehearsed apart, some thinke because they were the slowest in this seruice, *Pellican.* some, because they were the most valiant in battell, and the more populous tribe: *Osiand.* but the best reason is yeelded before, c. 11. 6. because they of Iudah confined vpon the Philistims, and so were emploied in defending of their coasts, and could not spare so many men for their numbers as the rest of the tribes. *Iun.*

6. Quest. v. 5. *Why Saul did choose to fight with Amalek in the valley.*

1. Some doe read, he did lay waite by the riuer, *L. P.* or *set watch by the riuer, Iosep.* following the *Septuag. Genev.* but it is better translated, he did *skirmish* or *contend, Iun. Pag.* for the word here vsed *iareb*, commeth not of *arab*, to lay waite, but of *rhub*, to contend: and though *nachal* signifie both a valley, and a brooke or riuer, which vseth to runne in the valley, yet it is most like it was in the valley, which was a fitter place to encampe in then by the riuer. 2. Now the reason why Saul encamped in the valley, was not, either because he was somewhat doubtfull what to doe, and so slacked the time, as some of the Hebrewes: or so much to lie in waite for the Amalekites, and so to surprise them both by open battell, and by secret ambushments, *Pellic. Ioseph.* but because the Kenites, whom he wished to auoid, dwelt in the hills in the way to Amalek. Numb. 24. 21. *Iun.* he declineth the mountaines, least it might haue bin preiudiciall to the Kenites.

Hebrewes surmises.

7. Quest. v. 6. *Why and when Saul spake to the Kenites to depart.*

1. These Kenites were the nation of whom came Hobab Moses father in law, who is called a Kenite, Iudg. 1. 16. they dwelt, not some among the tribe of Iudah, some among the Amalekites: *Pellic. Osiand.* but they dwelt in the South parts of Iudah bordering vpon Amalek, Iudg. 16. they vsed to dwell in tents, and so might conueniently remooue from one place to an other: and of them came the Rechabites in Ieremies time, that dwelt in tents. Ierem. 35. *Pellic.* 2. Saul spake vnto them, as soone as he came to the cities and countries of Amalek. Some thinke, that Saul was come vp to the principall or chiefe citie of Amalek, as they doe interpret the former verse: *Osiand. Pellic.* but this verse sheweth that it must be vnderstood of some of the vtmost cities of Amalek, because the Kenites dwelt not so high in the Amalekites countrie, but vpon the hills in the way thither. *Iun.* 3. The reason is here rendred, why the Kenites are spared, because they shewed mercie to Israel; for Hobab the Kenite did aid them with his counsell, and guided and conducted them in the wildernesse. Exod. 18. Num. 10. 31. So the Amalekites are bequeathed to destruction for their inhumanitie, and vnkindnesse toward Israel, and the Kenites for shewing kindnes are spared. 4. And this morally teacheth, that God will not forget the offices and seruices of loue extended towards his Saints: and that the godly should seperate themselues from the societie and fellowship of the wicked, least they be ouertaken in their iudgements. *Osiander.*

8. Quest. v. 8. *Whether Saul vtterly destroied Amalek.*

1. *Iosephus* thinketh, that Saul put all the Amalekites to the sword, and gaue not ouer till he had made an end of them all, *lib. 6c.* 8. and some other thinke that Saul went ouer all the land of the Amalekites from one side to an other, killing and slaying: *Pellic.* but this is not true, for afterwards Dauid, while he soiourned among the Philistims

inuaded

inuaded the Amalekites, c.27.8. and the Amalekites burnt Ziglag, c.30.1. Dauids cities therfore Amalek was not thoroughly destroyed. 2. Therefore we vnderstand, that Saul onely put those to the sword, which came against him, the king with his people: and whereas it is said, he smote them from Hauilah to Shur, that is before Egypt: hee describeth not the coast of Arabia, which Saul smote, for Hauilah is a countrey of Arabia, and Sur is the vtmost bound thereof toward Egypt, as appeareth, Gen. 25.18. but onely that region where Saul met with the Amalekites that came against him. *Iun.*

9. Quest. v. 8. *Whether Saul sinned in sparing Agag the king of the Amalekites.*

1. Some doe excuse Saul herein, that he might spare Agag, to the intent that hee might slay him in the sight of all Israel, as Iosuah did the fiue kings of the Cananites, causing the people to set their feete vpon them, Iosh.10.24. and this may seeme more probable, because Samuel did not reproue Saul for sparing of the king, but for saning the best of the cattell: *Pellic.* but this opinion cannot be iustified, for this was contrarie to Gods commandement to spare any man, as it was to haue compassion of the cattell. 2. Therefore it beeing agreed vpon that Saul herein offended, some thinke hee did it of a couetous mind, that Agag might bewray vnto Saul, where his treasure was, as some Hebrewes. *Iosephus* thinketh he had compassion on him, because he saw him to be a goodly person: but it is like, that Saul did it in a couetous minde, as hee saued the best of the cattell: and as Saul against Gods commandement presumed to saue Agag aliue, so the people by his example were bold to take the same course with the best of the cattell. *Ioseph.*

10. Quest. v. 9. *Which of the cattell Saul spared.*

1. The word *mishenim* the *Latine* corruptly translateth, *pepercit vestibus*, he spared *their garments*, the *Septuag.* with as little reason readeth τῶν ἰσχιάδων, *ferculorum, the messes*: the most read *pinguibus*, the fat beasts: as *Chal. Ar. Pag. Genev.* but the word is better translated *secundarios*, the beasts of the second sort: *Iun.* as the word is taken, 1.Chr.15.18. where the Leuites of the second order are named.

2. The next word *carim*, *Iunius* translateth, *onium ductores*, the ringleaders of the flocke, that the rest might follow the better: and his reason is, because this word is often in Scripture applyed metaphorically to the heads of the people, 2.king.11.4. but *carim* properly signifieth lambes, as Psal.37.20. and Ezech. 39.18. and though by a metaphor it is applyed in that sense to men, yet it is here taken in the proper and vsuall sense, mention beeing made of cattell: as the most of the interpreters doe read. *V. A.P.B.G.*

3. As they saued the King of the men, and the best of the cattell, so also they kept to themselues euerie good thing beside of their household stuffe, and whatsoeuer was pretious, and to bee desired: like as Achan was enticed with the sight of the goodly Babylonish garment, and the wedge of gold in Iericho: the like offence Saul here committeth in saning that, which by the Lord was bequeathed to destruction, as the citie of Iericho was. *Pellic.*

11. Quest. v. 11. *How the Lord is said to repent.*

1. God properly is not said to repent, as man repenteth, as v. 29. it is said hee repenteth not: but this is spoken to our capacitie, after an humane phrase. *Iun.* 2. Or God is said to repent, because he so seemeth vnto vs to repent, when any thing goeth contrarie to his temporall election. *Genev.* 3. He is said to repent, not in respect of his counsell, which is constant and immutable, euen in things that are mutable: *Pellican.* but in respect of the thing which is altered and changed, which he so decreed should bee changed: *Borrh.* so as *Augustine* saith, *pœnitudo Dei est mutandorum immutabilis ratio*: the repentance of God is an vnchangeable course, of things changeable: as here God changed not concerning Saul, for hee had decreed that the kingdome should not continue in his posteritie: but Saul changed, in forgetting his dutie and obedience toward God: so Gods decree concerning Saul was vnchangeable, hee foresawe that Saul would fall away, and decreed the innovation of the kingdome: but Saul

was changeable, and the kingdome changed, Gods decree remained vnchangeable. 4. Further, becauſe repentance is ioyned with griefe: by this is ſignified the Lords griefe, as it were for Saul, that by his diſobedience had made himſelfe vnworthie of the kingdome. *Oſiand.* 5. Man indeede changeth often, becauſe as he himſelfe is mutable, ſo are his counſels: and becauſe things may fall out otherwiſe then he thought: but God is both of an immutable nature, and his preſcience cannot be fruſtrate or deceiued, neither can any thing fall out otherwiſe then he hath decreed. *Borrh.*

12. Queſt. v. 12. *Of the place which Saul made him in Carmel.*

1. Some thinke, that he there ſet vp a triumphant pillar, or monument of the victorie, *Hierom.* as taking the honour thereof vnto himſelfe, and not giuing due thankes vnto God: *Oſian.* but this Carmel beeing in Iudah, it ſeemeth that Saul would not haue choſen that place, rather then his owne tribe and territorie of Beniamin, to ſet vp any ſuch triumphant monument in. 2. Some thinke, that Saul made ſome ſtay there to diuide the pray and ſpoile among the people: *Vatab.* but it ſeemeth by the bleating of the ſheepe, and the lowing of the oxen afterward, that the pray was not diuided yet: and Saul afterward excuſed himſelfe, that they had reſerued them for ſacrifice, v. 14. 3. So neither is it like that Saul made him a place, that is, there built an altar vnto God, as ſome Hebrewes thinke: for by his anſwer made vnto Samuel, it appeareth, that he had not yet ſacrificed. 4. Therefore the place (which in Hebrew properly ſignifieth an hand, that is, a ſpace or elbow as it were of ground) which Saul made, was ſome conuenient plot of gronnd, where Saul refreſhed his hoſt, beeing newly returned from battel: for he ſtaied not there long, but from thence went to Gilgal. *Iun.*

13. Queſt. v. 12. *Of Carmel where Saul made his place.*

1. This word *Carmel*, is ſometime taken appellatiuely in Scripture: and it ſignifieth, a greene eare of corne, Leuit. 2. 14. or *purple colour*. Cantic. 7. 5. ſometime it is taken for a fertile or fruitfull field, as Iſa. 10. 18. *carmelo*, his fruitfull fields. 2. But here it is a proper name of a towne in Iudah, Ioſh. 15. 55. which was in the way as they returned from Amalek. *Iun.* 3. There was an other Carmel, which bounded Zebulun, Iſachar, and Aſher, Ioſh. 18. 24. which was diuerſe from this Carmel: for that was toward the ſea weſtward, as that place of Ioſhuah ſheweth, famous for the confeſſion of Baals Prieſts there by the Prophet Elias, 1. king. 18. the other was South neere vnto mount Seir in the tribe of Iudah, *Bor.* in Ioſ. 18. 24. 4. Yet ſome doe thinke, that it might be all one Carmel, one ende whereof hung ouer into the Sea, the other reached vp in the land toward mount Thabor. *Maſius in Ioſh.*

14. Queſt. v. 15. *Of Sauls excuſe and defenſe vnto Samuel.*

Sauls hypocriſie here is here diſcouered: 1. in boaſting that he had fulfilled Gods commaundement, whereas apparantly he had tranſgreſſed it: for this is the manner of hypocrites, when they follow their owne deuiſes, to ſay they haue fulfilled the commandement of the Lord. *Biſ.* 2. He excuſeth himſelfe in laying the fault vpon the people, and putting it from himſelfe. *Pell.* 3. He cloaketh and coloureth his couetouſnes with a pretenſe of zeale and religion, as though he had ſpared the beſt things for ſacrifice. 4. He afterward notwithſtanding iuſtifieth his ſinne, as though he had for all this done well, and obeyed the voice of God, v. 22. *Pell.* 5. Hee maketh a ſemblance of ſorrow and repentance at the laſt, but it was farre from true ſubmiſſion, v. 25. *Borr.* 6. He doth all vpon a vaine oſtentation, onely deſiring that the Prophet would honour him before the people, v. 25. *Oſiand.*

15. Queſt. v. 23. Of the meaning of the Prophets words, *Rebellion is as the ſinne of witchcraft.*

1. The Prophet to amplifie Sauls ſinne compareth it with two great tranſgreſſions, of ſoothſaying and diuining by magicall predictions, and of committing idolatrie: he toucheth two kinds of idolatrie, one inward in the ſuperſtition of the minde, called here *auen*, which ſignifieth a *lie or falſhood*, as alſo *iniuſtice*, or *vnrighteouſneſſe*, as the *Sep.* read, *ἀδικία*, but here it is properly applyed to falſe worſhippe: the other kinde is

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in the outward adoration of Idols, here called *teraphim. Borrh.* 2. Some thinke, that here is a comparison made not of the sinnes, but of the punishment: that rebellion deserueth as well a capitall punishment, as Idolatrie or soothsaying: *ex Vatab.* but the Prophet speaketh directly of the sinne it selfe, as before of the vertue of obedience: *to obey is better then sacrifice*, v. 22. 3. The Prophet must be vnderstood not to speake of transgressions, either of ignorance or infirmite, but of the sinne of obstinacie, contumacie, and rebellion, when one knowing the will of God, doth wilfully resist it: for this proceedeth from the same cause, namely, infidelitie, which the other sinnes of witchcraft and idolatrie doe: he which feareth not to breake Gods commandements doth in a manner not acknowledge the Lord to be God: *Pellic.* and he maketh himselfe wiser then God, as though he could finde out a better way, then the Lord hath prescribed. *Vatab.* 4. By this then we see, what is to bee iudged of the manifold superstitions among the Romanists, and their leauing of Gods commaundements to establish their owne traditions: that although they pretend a good intention, yet the wilfull forsaking of the word of God, and his institution, to make way for humane superstitious rites, is as the sinne of soothsaying before God. 5. Yet it cannot bee inferred hereupon, that sinnes are equall, and that euery transgression and disobedience of Gods commandement, is equall to the sinne of witchcraft and idolatrie: but the qualitie of the sinne is rather here to be respected, then the quantitie: for rebellion & obstinacie in what thing soeuer, doth proceede from infidelitie, euen as the sinnes of witchcraft and idolatrie, though not in the same degree: and *Iosephus* doth seeme to expound it thus: that this disobedience of Saul did preiudice his sacrifice, and made it of no value or acceptance with God, as if a soothsayer or Idolater should sacrifice to God, as the Prophet in the same sense saith, *he that killeth a bullocke, is as hee that smiteth a man*, Isa. 66. 3. that is, an hypocrite is no more accepted of God, then a prophane murderer, and wicked person. And this disobedience of Saul, was a sufficient cause to deprive him of the kingdome, as if he had been guilty of soothsaying or idolatrie.

Contr. Against the leauing of Gods word to establish humane rites.

16. Quest. v. 24. *Of Sauls repentance, in saying to Samuel, I haue sinned.*

There was great difference betweene Sauls repentance here, and Dauids, 2. Sam. c. 12. who in the verie same word saith, *catathi*, I haue sinned. 1. Dauid at the first, as soone as his sinne was shewed vnto him, confessed it, but Saul is hardly brought to acknowledge his sinne, it was a long time first: so he is *sera penitentia exemplum*, an example of slow and late repentance. 2. He doth not make a simple and plain confession, but minseth and extenuateth his sinne, that he feared the people, and so at their instigation did as he did: so hard is it for hypocrites to be brought to make a true confession of their sinne, but to lay the fault vpon others. *Osiand.* 3. He confesseth his sinne rather for feare, to loose the kingdome, then for griefe that he had offended God: for till such time as Samuel had said the Lord had reiected and cast him off, Saul would not confesse himselfe in a fault. *Borrh.*

17. Quest. v. 25. *How Saul prayeth Samuel to take away his sinne.*

1. Some read, *fer, porta, beare my sinne*: S.L.V. but neither Samuel, nor any other Saint, can beare an others sinnes, or make satisfaction for them: but onely Christ, who hath borne our sinnes, and healed our infirmities: others therefore read, *remit, Chald. forgiue, Iun.* but neither hath any man power to forgiue sinnes, but God onely: therefore the best reading is, *take away*, for all these significations the word *naſha* hath: that is, he desireth to be reconciled vnto God by the Prophet, that by his prayer and mediation his sinne might be forgiuen: which he desireth, rather because of the feareful expectation of the punishment threatened, then for the hatred and detestation of his sinne. 2. But Saul herein goeth somewhat further then Simon Magus, who depended altogether of Peters prayers, desiring him to pray for him, hauing no heart to pray for himselfe: but here Saul desireth the Prophet onely to go and pray with him: he wil pray himselfe, but he would haue the Prophet also to pray with him. 3. And whereas Saul desireth Samuels assistance then present and liuing, to pray with him and for him: this example doth not giue any warrant, that men should flee to any of the Saints

Contr. Againſt the invocation of Saints.

that are departed, to be reconciled vnto God by thē, who cannot pray with vs being abſent, and not knowing our neceſſities, cannot pray for vs. *ſic fere Pellic.*

18. Queſt. v. 28. *How the kingdome is ſaid to be rent from Saul.*

1. By this preſent occaſion of rending the lappe of Samuels garment, he confirmeth Gods former ſentence in the reiection of Saul, *Ium.* not that he was now actually depoſed, for he continued King till his dying day: but he was depriued of the right of the kingdome, which was tranſlated to Dauid, though not preſently in his owne perſon, yet in his poſteritie and ſucceſſion: and hereby alſo may be inſinuate the violate death of Saul, who ſhould as by force be pulled from the kingdome, and it rent from him. *Pellic.* 2. And whereas Dauid is ſaid to be better then he, it is not vnderſtood of any difference in their nature at all, for wee are all by nature the children of wrath, nor ſo much in reſpect of outward workes, wherein in ſome of them Dauid offended more then Saul, but this is to be taken, both in reſpect of God, of whome Dauid was better accepted and more fauoured, and his ſinnes pardoned, as alſo of Dauid, that he had a more obedient heart wrought in him by grace, to doe the will of God, and ſeeke and ſet forth his glorie: whereas Sauls heart was auerſe and eſtranged from God. *ſic fere Pellic.*

19. Queſt. v. 29. Whether is the better reading: *The eternitie of Iſrael, or the ſtrength of Iſrael will not lie.*

1. The word *netzach*, is by the moſt here tranſlated, *victoria, fortitudo, victorie, ſtrength: C.B.G.V.P.* ſome referring it vnto God, who gaue Iſrael power and victory ouer their enemies: ſome to the people, that God would not faile them, of their former ſtrength. 2. But ſeeing *netzach* ſignifieth alſo eternitie, as Pſal. 49.20. *They ſhall not ſee light or liue. ghadh netzach, in eternum, for euer:* that ſenſe is more fit here: becauſe it is more agreeable to the eternitie and conſtancie of God, not to lie or repent, then properly an effect of his power. 3. Some vnderſtand this of the conſtancie of Gods ſentence againſt Saul, that although a man may in his rage threaten, and yet after repent him, yet it is not ſo with God: he hath ſaid, and he will performe: *Oſiand.* yet it is better referred to both the infallible purpoſe of God in electing of Dauid, as in the reiecting of Saul. *Ium.* 4. And although Gods iudgements are immutable and irrevocable, where there is no repentance, yet vpon our repentance & ſubmiſſion, the Lord is ſaid alſo to repent him of the euils otherwiſe determined againſt vs. *Oſiand.*

20. Queſt. v. 31. *Why Samuel returned with Saul, which he had refuſed before.*

1. At the firſt Samuel denied to returne with him, v. 26. leaſt hee might haue ſeemed in ſhewing ſuch facilitie, to haue approoued his ſinne: hee did not ſimply then denie him: but ſaid in effect, that he would not go with him yet, or at that time: *Oſian.*

Reconcil. as Chriſt ſaid, Ioh. 7.5. *I will not go vp yet to the feaſt*, and yet afterward went. 2. Some thinke, that becauſe Saul onely required a ciuill honour of Samuel, to honour him in the preſence of the people, that Samuel refuſed not. *Oſian.* but ſeeing that is ſaid that Saul worſhipped God, and Samuel was alſo preſent, it is not like, but that Samuel alſo worſhipped God with Saul, as *Ioſephus* well noteth, *c.* 7. *lib.* 6. *antiqu.* 3. But yet though Samuel vouchſafed his preſence to Saul in prayer he did not pray for the reſtoring of the kingdome to Saul, or for the reuerſing of Gods ſentence: for then he had praied againſt the wil of God: but onely he aſſiſteth Saul in his prophetical office, according to the will of God. *Pellican.* 4. One reaſon alſo of Samuels returning might be, to ſee iuſt execution done vpon Agag the King of Amalek, whom Samuel hewed in peeces before the Lord. *Borrh.* 5. This reuerent and reſpectiue behauiour of Samuel toward Saul, ſheweth that the Miniſters of God ſhould yeeld outward honour euen to euill Magiſtrates, contrarie to the practiſe of that proud man of ſinne, that hath diſgraced, accurſed, and trampled vpon with his feet, good Princes, Emperors, and Kings, the Lords Anointed. *Oſiand.*

21. Queſt.

21. Quest. *Of Agags behaviour and speech before Samuel.*

1. Whereas it is said, he came *mighedaneth, daintily*, or *delicately*, the sense cannot be, that he came τρεμῶν, *trembling*, as afraid of death, as *Lat. Septuag.* for it seemeth by his speech that he did not looke for death at Samuels hand, a weake old man: some make the contrarie sense, that he came pleasantly, *Geneuens.* as contemning death, *Osiand.* but rather it is vnderstood, that he came delicately apparelled, and adorned as a king, *Vatab. Iun.* as fearing nothing lesse then death. 2. Concerning his speech, *the bitternesse of death is passed*: some thinke hee spake it, as bewailing the bitternesse of death, which he was like to suffer, as saying a *bitter death*: so *R. Leui. Ioseph. Lat. Septuag.* some thinke he came confidently, as making no account of death, *Osiand.* But he rather thought there was now no feare of death, but that the daunger was ouer, seeing he came from a valiant captaine, to a weake old man, *Iun.* and the same mercifull and clement, being the Lords Prophet. *Pellic.*

22. Quest. v. 33. *Of Samuels hewing Agag in peices.*

1. *Iosephus* saith onely that Samuel commanded him to be slaine in Gilgal: but the text is otherwise, that Samuel commanded Agag to be brought vnto him, who (with his owne hands) hewed him in peices. 2. This Samuel did beeing Iudge of Israel, to execute the sentence of God pronounced against Amalek, which was neglected by Saul: that it might also be a terrour to other Kings, that they persecute not the people of God: *Pellic.* and this was agreeable also to the law, that willeth the witnesses hand to be first vpon the malefactour: so Samuel as a witnesse before the Lord, of the crueltie of Agag against the Lords people, doth lay his hand first vpon him. *Borr.* 3. But yet as Samuel was a Leuite and a Prophet, this example was extraordinarie, and not now to be imitated, *Osiand.* for if S. Paul forbid a Bishop to be a striker, 1. Tim. 3. 3. much lesse is it fit that he should kill or put to death. The auncient Constitutions of the Church haue prouided, that no cleargie man should so much as come vnto the place, *Vbi quisquam pro reatu sui qualitate interficiendus est: where any man is to bee put to death for his offence.* Concil. Matiscon. 2. cap. 19. And againe it was thus decreed, Concil. Antisiador. c. 33. *Non licet Presbytero ad tripatium, vbi rei torquentur, stare: It It is not lawfull for a Presbyter (or Minister) to stand by the racke, where offenders are tortured.* And Can. 34. *Non licet illi in iudicio sedere, vbi homo ad mortem traditur: it is not lawfull for him to sit in iudgement, where a man is delivered to death.* Yea, the Canons were so straight herein, that they did forbid any Cleargie man to exercise, *cum chirurgia partem, qua ad vstionem, vel incisionem ducit: that part of Chirurgerie, which leadeth one to searing or incision.* Concil. Lateran. sub Innocent. 3. c. 18.

22. Quest. v. 35. *How it is said Samuel came no more to see Saul vntill the day of his death, seeing he sawe him againe afterward, chap. 19. 22.*

1. Some refer these words, vntill the day of his death, to that apparition of a counterfeit Samuel, c. 28. who at that time sawe Saul, & spake with him: but neither was that Samuel; and that word, *ghad iom*, vntil the day, no more proueth, that Samuel saw Saul at the day of his death, then that Michol had a child then: of whom it is said, that she had no child till the day of her death, 2. Sam. 6. 23. *Mar.* 2. Others thinke, that Samuel died not long after, which was the cause he came no more at him. *Pellican.* But it is euident, that Samuel liued a good while after this, it may bee some yeares, as appeareth by the many persecutions of Dauid by the hand of Saul, before Samuel died, chap. 25. 1. 3. Some expound it thus, that Samuel came not at Saul any more, though Saul came where Samuel was: *Geneuens.* but it is rather vnderstood of the ende and manner of Samuels comming, then of the act of comming and going: that Samuel came not to visit and see Saul, as he had vsed to doe before time, to consult with him about the affaires of the kingdome, *Osiand.* and to giue him direction from God. *Iun.* 5. Of this strangenesse betweene them there was two speciall causes: the one in Samuel, because hee knewe that the Lord had cast off Saul from beeing King, and therefore hee nowe did forbeare to visit him in that familiar manner. *Bor.* the other

Reconcil.

was in Saul, who hated Samuel, because he had brought him such an heauie message, as the propertie of Tyrants is to loue and reward their flatterers, and to hate their friends, that tell them plainly with them, and tell them the truth. *Pellican.* 6. *Iosephus* is herein deceiued, who saith, that Saul after this neuer came into Samuels sight: *c.9.lib.7.* and yet as forgetting himselfe, *c.* 14. he reporting that storie which followeth chap. 19. how Saul came to Ramah, where Samuel was, writeth how Saul prophesied before Samuel: *lib.6. de antiqu. Iudaic. c.* 14. The meaning therefore is, that Samuel had no conference with Saul, as before, to giue him instruction and direction, no not at that time when Saul prophesied in his sight.

3. Quest. v. 35. *Why Samuel mourned for Saul.*

1. He mourned not so much for Saul, because he was reiected and deposed from the kingdome, for he knewe that the sentence of God was irreuocable, and that had beene to be discontentdd with the Lords will. *Borrh.* 2. But he lamenteth the hardnesse of Sauls impenitent heart, seeing him to go on in his sinne without any remorse, as was euident in the persecuting of Dauid. *Pellic.* 3. As also he did foresee the miserie that Saul was like to fall vnto, not onely the losse of the kingdome, but of his life also. *Borrh.* qu. Yea and Samuel though he knew, that Gods sentence for the reiecting of Saul from the kingdome could not be reuersed, yet hee might entreat for the forgiuenes of his sinne, with the which Samuel was so much grieued and displeased, *c.*15. 35. Herein Samuel sheweth his tender and louing affection, that sorroweth for the miserie of Saul, which succeeded him in the gouernement: so farre was hee from enuying his kingdome. *Oſiand.*

CHAP. 16.

1. Quest. v. 2. *Whether Samuel feared to doe, as the Lord commanded him, saying, How can I goe?*

1. SOme noote this to haue beene an infirmitie in Samuel: *Iosephus* saith, that Samuel said hee was afraid to goe: for God taketh not away all infirmities from the Saints in this life. *Oſiand.* But it is not like, that Samuel hauing had such experience of Gods assistance, was so timorous, that he distrusted Gods defence, seeing hee had a speciall commandement and warrant from God. 2. Therefore this question mooued by Samuel, proceedeth not from any doubt or diffidence, but from a desire to be instructed, by what way and meanes with the least danger this businesse might be compassed: *Borrh.* like as Marie, after shee had heard the Angels saluation: asked, how that could be, not doubting of the effect, but desirous for her further confirmation to vnderstand the manner.

2. Quest. v. 2. *Whether Samuel went to offer sacrifice, or to celebrate onely a feast.*

1. *Iunius* (all the other Interpreters here translating the word *zabach*, to sacrifice) readeth, *ad celebrandum conuiuium*, to celebrate a feast: his reasons are these, First, because in the most corrupt times, it was not lawfull to sacrifice, but where the Arke was, saueing in the high places: secondly, sacrifices were publike, but this was priuate within Isais his house: thirdly, it may be added, Isai is inuited to the sacrifice, whereat the Priests onely and Ministers of the altar were present. But to these obiections it may be answered first, that though ordinarily, and when the Arke was setled, it was not lawfull to sacrifice any where else, then at the Tabernacle: yet by Gods extraordinarie direction, the Prophets did sacrifice other where, as Elias did, 1. King. 18. especially in those times, when the Arke and Tabernacle were asunder, as is before shewed: and there is greater liberte for peace offerings, then other sacrifices, *c.* 9. qu. 30. Secondly, though the feast after the sacrifice might be in Isai his house, it is not necessarie to imagine, that the sacrifice also was there offered. Thirdly, Samuel bids them not to the sacrifice it selfe, but to the feast after the sacrifice, as the *Ch.* translateth,

flateth, and *Iosephus* expoundeth, which is called the sacrifice, because the feast was made of the remainder of the peace offerings, and eucharisticall sacrifices. 2. Therefore their opinion seemeth more probable, which thinke that Samuel pretended to offer sacrifice: 1. because it is added, I am come to doe sacrifice *to the Lord*, which phrase sheweth that it was a sacred and religious act: 2. they are bidden also to sanctifie themselues, as by washing of their bodies and raiment, and by taking heed that they touch no vncleane thing, according to the law. *Osiand.* 3. It had beene no sufficient excuse for so graue a Prophet, to say he went to keepe a feast, neither had it bin necessarie for him to carrie a bullocke with him to that ende: but to sacrifice with it was fittest to take a bullocke, which was seperated before and sequestred to that end: 4. beside the religious vse and practise of the Prophet sheweth as much, whose custome was to begin the waighty and graue affaires of the kingdome with sacrifice, as he did at the first designement of Saul to be King, c. 9. and at his solemne inauguration, c. 11. *Pellican.*

3. Quest. v. 2. *Whether Samuel dissembled in saying he was come to sacrifice.*

Three things doe excuse, or rather iustifie Samuels act herein. 1. In respect of the author of this counsell, which was God, who commandeth not sinne to be done, neither is the author of any euill; Samuel therefore no more lied beeing bidden thus to say by the Lord, then he can be said to commit murther, whome the Lord biddeth to kill. 2. The end is to be considered, it is vnlawfull to lie or to dissemble of malice, to the hurt of our brother: but this semblance here vsed by Samuel, brought no such inconuenience with it, wherein receiued any hurt by it. *Osiand.* 3. But most of all, the maner of this action doth make Samuels excuse lawfull: for hee telleth no vntruth, but onely concealeth some part of the truth: for indeed he sacrificed, but that was not the chiefe nor onely end of his comming: and that in great and waighty affaires to conceale somewhat, and not to vtter all, is prouidence, not hypocrisie. *Pellican.* So the Prophet Ieremie beeing asked by the Princes what communication hee had with the King, onely telleth them, that he had entreated him, that hee might not returne to Ionathans house to die there, but the rest of the conference he vttered not. Ier. 38. 27.

4. Quest. v. 4. *Why the Elders of the citie were astonished at Samuels comming.*

1. Some read onely that the Elders were gathered together at Samuels comming, *Chald.* and *Iosephus* to the same ende, *magno hominum comitatu salutatus est: hee was saluted by a great companie of men:* but the words following shew, that they were afraid, in saying, *commest thou peaceably?* and the word *charad*, signifieth to tremble, to be moued, or astonished. 2. They were astonished, by reason of the place, because Samuel vsed not to come thither, *Genevens.* or of the time, he come at an extraordinarie and vnwoonted season, *Pelli.* and the occasion might trouble them: they might feare, least some grieuous sinne had beene committed among them, and that the Prophet was sent of God, to be the minister of some great iudgement or punishment. *Pellican.*

5. Quest. *Of Samuels error, in taking Eliab the eldest sonne of Iesse, to be the Lords anointed.*

1. Samuel in saying the Lords anointed is before him, meaneth, that he was chosen and approoued of God to be anointed king: *hee*, as that which a man loueth, hee calleth his eie vpon, that which he hateth, he turneth his eyes from. *Borrh.* 2. But herein Samuel speaketh vnadulsedly of himselfe, without Gods warrant, as Nathan did to Dauid, when he encouraged him to build God an house, 2. Sam. 7. 3. *Iun.* 3. Samuel looked to the outward stature, lineaments, and proportion of his bodie, which indeede are comely ornaments in Magistrates and gouernours, but the inward parts and gifts of the minde are more to be respected, vnto the which the Lord looketh, & not to the outward man. *Osiand.* 4. And Samuel had experience alreadie of a king, in the outward comelinesse and stature of the bodie, exceeding all others, and none in

Israel to be compared with him, yet God was not pleased with him, neither were the inward parts of his minde answerable to the outward shew: no more were Eliabs, as may appeare by his vnkinde and vncourteous carriage toward Dauid. chap. 17. 28.

6. Quest. v. 10. *Of the number of Ishai his sonnes.*

1. *Iosephus* thinketh, that Ishai had onely seauen sonnes, fiue beside Dauid, and he to be the seauenth; and nameth all the seauen much according to the names set down, 2. Chron. 2. 15. which are these: Eliab, called also Elihu, 1. Chron. 27. 18. Abinadab, whom *Iosephus* calleth Aminadab, Shammah, called Shimmah, 1. Chr. 2. 13. Nathaneel, Raddai, whom *Iosephus* calleth Rael, and Ozem, with *Iosephus* Asam: these fiue are said to be Ishai his sonnes, and Dauid the seauenth. 1. Chron. 2. 2. But whereas here seuen of his sonnes were brought before Samuel, before Dauid came, and c. 16. 12. Ishai is said directly to haue eight sonnes: to reconcile this doubt, the eight is supposed to haue beene one of the eldest brothers sonnes, it may be Ionadab the sonne of Shammah, whereof mention is made, 2. Sam. 13. 3. for in the Hebrew phrase, nephwes were were called sonnes. *Ium.* Reconcil.

7. Quest. v. 12. *Of Dauids ruddie or red colour, whether it were of his haire, or of his face.*

1. Some thinke that his haire was of red colour, both in his head and beard: *Pellic.* as the Latine also readeth, *rufus* red, and *Iunius*, which properly is referred to the haire. *Iosephus* thinketh he was of yellow colour: πυρίνου, of fire colour, as the *Septuag.* all these seeme to vnderstand this description of his red colour of his haire. 2. But I rather thinke that he was of a ruddie countenance, as *B, G.* translate, *rubens*, *A. P.* or *rubicundus*, *Osiand.* that is, ruddie, or reddish: my reasons are these, 1. because Dauid is here described to be a comely person, as these two are ioyned together, c. 17. 42. *Hee was ruddie, and of a comely face:* but the redneſſe of the haire belonged not to his comlinesse: especially seeing that in those countries, the blackish curled haire was had in more price, as appeareth by Salomons descriptions, Cant. 5. 11. *Vatab.* 2. the word here vsed, *admoni*, of *edom*, red, or ruddie, is referred to the ruddinesse of the bodie: Lament. 4. 7: the Nazarites are described to be white as milke, and ruddie bodied as the precious stones: which two colours of whitenes and ruddines withall, doe make a perfect hue.

8. Quest. v. 13. *Of Dauids age, when he was annointed King.*

1. *Iosephus* making Saul to raigne 20. yeares after Samuels death, *lib. 6. c. 15. in fine* must needs suppose Dauid at this time, not to be aboue 10. yeare old, nor yet so much: for Samuel could not liue lesse then two yeares after this, as may appeare by the turbulent affaires, that fell out betweene this time, and Samuels death, c. 25. 1. and Dauid was but thirtie yeare old after Sauls death, when he beganne to raigne in Hebron, 2. Sam. 5. 6. But it is not like that Dauid at eight or tenne yeare old, could doe such exploits, as the killing of the Lyon and beare, which immediatly followed, and the subduing of Goliah: and not long after this he receiued the sword of Goliah of the high Priest, to vse as his weapon, which sheweth, that hee was both of strength, and stature: he was also the Kings sonne in Law before Samuel died. c. 22. 14. 2. Therefore I thinke their opinion more probable, that take Dauid at this time to haue been about 23. yeares old: *Pelican.* and so would haue as many yeares betweene Dauids first annointing by Samuel, and his second annointing by the men of Iudah in Hebron, 1. Sam. 2. as were from that his second annointing in Hebron, to his third annointing by the men of Israel ouer all Israel, 2. Sam. 5. 7 that is, about seauen yeares. In which space all those troubles, which fell betweene Saul and Dauid, with his exile and banishment, might well be compassed: his age because it is not set downe, cannot be precisely gathered: but vpon the former reasons, it is like he exceeded twentie yeares.

9. Quest.

9. Quest. v. 13. *Whether Dauid were anointed before his brethren.*

1. Some thinke, that he was not, and whereas it is said in the text, that Samuel anointed him in the middes of his brethren, they expound it thus: that he annointed one among the brethren: *Vatab.* that is, the last of all the brethren. *Pellican.* But beside that the phrase more properly giueth this sense, that in the middes of his brethren, that is, in their presence, and before them Dauid was annointed: so the *Septuag.* translate *bekereb*, ἐν μέσῳ, in the middes, and the *Chald. inter*, among: so much is gathered also out of the Text, that all the brethren sat downe together at the feast, as *Iosephus* also obserueth, as Samuel had saide, vers. 11. *We will not sit downe till hee come hither.*

2. *Iosephus* further saith, that Samuel hauing placed Dauid next vnto him at the table, he should round him in the eare, that God had appointed him to be King, and forthwith powred the anointing oyle vpon him: but seeing he was anointed before his brethren, whereby Dauids brethren perceiued, what the Prophet intended, to what ende should he haue concealed the words? And further seeing the Israelites, when they anointed Dauid King, could repeat the words which Samuel vsed at his first annointing, which were these: *The Lord hath said to thee, thou shalt feede my people Israel, and thou shalt be a Captaine ouer Israel*, 2. Sam. 5. 2. it is like these words were not whispered in Dauids eare, for howe then should they come to the notice of all Israel.

3. Wherefore some thinke it more probable, that Samuel both spake vnto him in the audience of his brethren, and annointed him in their sight: yet they might not greatly regard it, nor thinke the Prophet did it seriously, but contemned it, as appeareth by Eliabs vnkinde entertainment of Dauid in the campe after this, c. 17. 28. Like as Iosephs brethren regarded not his dreames, but Iacob onely laid them to his heart; neither would the Pharises and Iewes acknowledg Christ, of whom Dauid was a type, for their Messiah and King. *Osiand.*

4. Now then, whereas some thinke, that Dauid was not so much as anointed before his brethren, but before they sate downe, *Chimch.* some that he was anointed before them, but they knew not what was done, *Ioseph.* I take the way betweene both: that they saw Dauid to be anointed before them, but vnderstood nothing concerning the kingdome: for then Eliab would not haue carried himselfe so insolently against him afterward, chap. 17. but when they heard Dauid to sing propheticall songs, they might thinke that he was anointed to be a Prophet: but that Dauid knew himselfe nothing concerning the kingdome, it hath no shew: for the word of promise was annexed to the outward signe of his anointing: those words which Samuel spake to Dauid, might afterward be published by Samuel or Dauid himselfe. And if all Dauids brethren had beene acquainted with this secret, it could not haue been kept from Saul: seeing as it appeareth by Eliab, they were enuious against Dauid. *Mart.*

10. Quest. v. 13. *Of the Spirit of God, that came vpon Dauid after his annointing.*

1. By the *Spirit*, we vnderstand the excellent graces and gifts of the spirit, which now Dauid was endued with, and made fit for the kingdome, and Saul thereof depriued, beeing reiected from the kingdome: as the gift of fortitude and magnanimitie, *Vatab.* whereby he feared not to encounter with a Lyon and a beare. 2. Hee had the gift of prophesie, *Ioseph.* whereby he beganne to endite and sing diuine Psalmes and hymnes to the praise of God. *Osiand.* 3. The blessing of God was with Dauid, and his spirit assisted him, *quâ omnia fœliciter ageret, whereby he did all things happily: Borrh.* prouidently and prosperously: for so the word *tzalach* signifieth, *to prosper: Ar.* and *to come vpon.* 4. Beside, the spirit of God came in a further degree vpon Dauid, then it rested vpon Saul, for it framed Dauids heart to obedience vnto the will of God. *Pellic.* and it wrought in him true sanctification, which Saul had not, but only receiued for the time certaine heroicall gifts, and temporarie graces of the spirit.

11. Quest.

11. Quest. v. 14. *Of the euill Spirit of the Lord that was sent vpon Saul.*

1. Some thinke it is called *the euill spirit of the Lord*, because God also was the creator of them, yet not as they are euill: *Vatab.* but whereas two phrases are here vsed, an euill spirit from the Lord, and an euill spirit of God: the meaning appeareth to be, that it is called the euill spirit of God, because it was sent of God.

2. Some here speake of permission, that God suffered the euill spirit to come vpon Saul to vexe him: *Vatab.* but the phrase, from the Lord, importeth more then permission.

3. Some doe here vse a distinction, that both the good spirit, and the euill spirit are sent of God, and haue their power and commission from him, but with this difference, that the things which the good spirits of God worke, are of themselues pleasing and acceptable vnto God: but the things which the euill spirit enterpriseth, are not of themselues to Gods liking, as they are wrought by Sathan, but as they make for the manifestation of Gods will, and the reuelation of his iust iudgement: in which respect they are said to be sent of God: *Borrh.* so that the very wicked and euill spirits are at Gods commandement to execute his will. *Genevens.*

4. It will be obiected, that the punishing of sinne, and the execution of Gods iudgements, is a thing pleasing vnto God, and therefore Sathans worke and ministerie should be to his liking: to this I answer by a double distinction: first, the worke it selfe is to be considered, then the worker: for the worke, the Lord is more enclined to mercie then to iudgement, and the workes of mercie are more peculiar vnto God, then the workes of iudgement: therefore when the Lord punisheth, hee is said to bring forth, *zar maghasheh, opus extraneum, his strange or forren worke*, Isai. 28. 21. therefore Sathan is made the minister, not of Gods peculiar worke of mercie, but of Gods strange worke of iudgement: whereof the good Angels sometime are ministers also, but oftner of mercie: and they are chiefly employed in punishing of the wicked: but Sathan is vsed both in punishing them, and in chastising also and trying the seruants of God, as we haue *Iob* for an example. Secondly, concerning the worker, the seruice of the Angels is acceptable vnto God, because they doe it both willingly, and to a good ende, beeing moued with a zeale vnto Gods glorie, but Satan is forced against his will many times, and what he doth, though God turne it to his glorie, yet Sathan doth it of malice and enuie vnto man, and therefore his seruice and ministery is not absolutely accepted and pleasing vnto God.

Of the difference of working in the good and euill spirits.

5. Further, there is a double worke to be considered in the euill ministring spirits, for either they are ministers of outward punishments onely, as in vexing and afflicting the bodie, so they worke by *immission*, and sending from God, or they also egge and tempt vnto euill, so they worke onely by the *permission* and sufferance of God: *Borrh. Vata.* both these waies was Saul assaulted by Sathan: for both his bodie was vexed, and his minde tempted.

12. Quest. v. 14. *How Saul was vexed of the euill spirit.*

1. Some doe thinke, that Saul was troubled onely with melancholike and frantike fits: *corripuit enim per quadam intervalla melancholicus furor*, the rage of melancholy did inuade him at times: and this was the spirit that troubled and vexed him, the spirit of furie and enuie: as in Scripture the spirit of infirmitie is taken for the infirmitie it selfe. *Osiand.* But there was more in Saul, then fits of melancholy, as the phrase sheweth, that an euill spirit from God vexed him: it was therefore more then a naturall worke. 2. This therefore was Sauls maladie, first the conscience of his sinne troubled him. *Borrh.* then he was tormented with the spirit of enuie and ambition, beeing grieued with the losse of the kingdome, & by this vexation of his minde, he fell into furie and phrensie, *Pellic.* further Sathan thus disquieting his mind, did worke also vpon the distemperature of his bodie, and his melancholy passions might helpe thereunto: *Pellic.* beside, Sathan as *Iosephus* thinketh, might vexe for the time and torture his bodie, that hee seemed sometime to be as it were suffocated of the spirit. In this miserable taking then was Saul: 1. perplexed with the conscience of his sinne: 2. tormented with ambition

and

and griefe for the losse of the kingdome: 3. hence was bred melancholy, and thereupon frensie, and immoderate rage: 4. his bodie also is vexed and disquieted by the euill spirit, wherewith he seemed as it were possessed for the time. *Pellic.*

13. Quest. v. 16. *Of the force and wonderfull operation of Dauids musike, in alleging of Sauls maladie.*

1. Because it is saide, that Saul should finde ease, by the playing with the hand vpon the harpe, and that when Dauid plaied, the euill spirit departed, we must not think, that musicall sounds and melodie haue any force to driue away euills, *Pellic.* no more then it was like, that Tobie draue away the deuill with the perfume of the broyled liuer of a fish: for, as the Apostle saith, *The weapons of our warrefare are not carnall*, 2. Cor. 10. 4. spirituall euills are not chased away with carnall meanes. Such a like conceit there was in time of superstition of bels, and the sound of them was good to purg and cleare the aire of euill spirits. 2. But Musike hath a wonderfull force, in working vpon the affections: either to stirre them vp, if it be loud and running musicke, such as is vsed in warre, or to allay them by soft and sober musike: as *Pythagoras* is said by such musike to haue restored a frantike young man to his wits: so *Terpander*, *Arion*, & *Ismenius* the Thebane musician, are reported to haue reduced barbarous and sauage men to ciuill kinde of life. *Borth.* 3. Dauids pleasant harmonie therefore first naturally allaied Sauls melancholy passions, and cheered and reuiued his dead and pensiue spirits, which were the instruments of Sathans working. *Pellican.* 4. And beside this, Dauid by his godly songs and prayers did also preuaile to chase away the euill spirit that concurred with that naturall distemperature in Saul: as *Iosephus* well noteth, that Dauid with his voice and instrument did sing sacred hymnes: the sound of the musike allaied the naturall passion, the voice of the sacred hymne did cause an intermission of of Sathans worke. 5. Here in this Dauid was a true type and figure of the very Messiah, by whose sweete voice many deuils were cast out in the daies of his flesh, and now by the voice of his Gospel Sathan is cast out of the soules and hearts of men: not for a time, as out of Saul, to returne againe, but he is for euer vanquished and subdued vnto vs. 6. But howsoeuer Dauids musike were effectuall for the time present, this was but an easing of Saul for the time, it was no perfect cure: wherein appeareth the carnall counsell of Sauls seruants, that onely prouided for his corporall ease, not seeking for his spirituall comfort: they should first haue sent for Samuel the Lords Prophet, to haue praied for Saul, and comforted him in God, and then haue prouided a musician for his recreation. *Osiand.* Much like vnto them, are such carnall freinds and assistants of them that are sicke in these daies, who first counsell them to seek out vnto the Physician, the Minister and man of God, is the last that is consulted with for the health of their soules. 7. Yet herein they deserued commendation, that though they sawe euidently that Saul was vexed with an euill spirit, yet they did not seeke to expell one deuill with an other, or to runne vnto Witches, as many in these daies vse to doe, therein shewing their great impietie and infidelitie against the Lord: from which kinde of deuillish professours Saul was alwaies auerse, and euen after his falling away, did banish such out of Israel: which example may be a good admonition vnto such witchmongers, that if Saul was in Gods fauour, yet hated sorcerers, they can not thinke that they are in Gods fauour, hating those whom the Lord hateth.

Against running to Witches.

14. Quest. v. 18. *How Dauid came to be made knowne to Saul.*

1. Whereas it followeth, *then answered one of his seruants, and said, I haue seene a sonne of Ishai, Iunius* thinketh that this might be Ionathan, who had the first notice of Dauid: but then it seemeth he should not haue beene called, one of Sauls seruants, or young men: and beside it may be gathered, chap. 18. 1. that Ionathan had then onely the first sight and knowledge of Dauid, when his heart was knit vnto him. It was rather, as it should seeme, some of Sauls ordinarie followers and seruants, that gaue this intelligence of Dauid. 2. And further, whereas *Iunius* thinketh, that Dauid was known now to be a warrelike man by that exploit which he did against Goliah, which storie following in the next chapter, he taketh to be set out of place, and to haue beene

done

done before this: it is not neceſſarie ſo to applie theſe words, which rather may haue relation to his more then warrelike feates, in ſlaying the lyon and the beare, which might be done before this, Gods ſpirit beginning to worke in him. 3. Gods prouidence herein appeareth, in bringing Dauid to Sauls Court, that he might be acquainted with the affaires of eſtate, before he tooke vpon him the kingdome: *Borrh.* as alſo that Dauids patience, humilitie, wiſedome, might be diuerſly exerciſed & tried: that firſt he might be humbled, and afterward exalted. *Genev.*

CHAP. 17.

1. Queſt. v. 4. *Why Goliath is called* habenaim, *betweene two.*

1. THe moſt Interpreters vnderſtand it to be ſo ſpoken, becauſe he came betweene the two armies, *A.P.V.* ſupplying the word armies: but becauſe he is ſaid to come forth from the Philiſtims campe, it ſhould ſeeme ſuperfluous to adde, betweene the two armies; as alſo for the ſame reaſon, the *Chalde* reading, *from betweene them*, ſeemeth not to be ſo proper, becauſe he is ſaide alſo to come forth from the armie of the Philiſtims. 2. But the Latine tranſlatour readeth *ſpurius*, a baſtard, without any ſhew of reaſon, or ground. 3. Some thinke it to be ſpoken of his great ſtature, that he was as bigge as two, *Pellican.* but the deſcription of his great ſtature followeth afterward. 4. Therefore I rather approoue *Iunius* reading, that he is called *habenaim*, that is, *duellator*, becauſe he challenged any hand to hand, that the combate might be betweene two; as his challenge is ſet out and proclaimed, v. 8. 9, 10. *Giue mee a man that we may fight together:* ſo the *Septuag.* giue the ſenſe, reading *Δυναστὴς*, a mightie man, a champion: for the word *benaim*, beeing of the maſculine gender, can not agree with *machanoth*, armies, or campes, beeing of the feminine: and the article ſet before *habenaim*, noteth ſome ſpeciall deſcription of the man.

2. Queſt. v. 4. *Of Goliaths ſtature.*

1. Whereas it is ſaide in the Text, that hee was ſixe cubits, and an hand breadth high, that is, counting after the common cubit, three yards and an hand high, *Ioſephus* is deceiued that maketh him but foure cubits high, and an hand breadth, *lib. 6. de antiq. c. 10.* 2. It is like, ſeeing this Goliath was of Gath, that he was of the generation of the Anakims, who beeing expelled out of Iſrael, yet remained in Azzah, Gath, and Aſhdod, Ioſh. 11. 22. *Oſiand.* 3. As his bodie was huge and vaſt, ſo was his armour: his brigandine or breſtplate, called *kaſhkaſhim*, of the ſimilitude of fiſh ſkales, weighed fiue thouſand ſhekels of braſſe, which counting after the common ſhekel, which was halfe an ounce, amounteth to an 156. pound, foure ounces, and his ſpeare head, weighing ſixe hundered ſhekels, maketh 18. 3. quarters: *Genevenſ.* wherein appeareth the great ſtrength of this gyant, whoſe armour and weapons, if all of them were reckoned, weighed not leſſe then 200. pound waight: more then any other conld beare: yet he was able to walke vp and downe with it, and to weild himſelfe and his armour: yet this armour of prooſe could not defend him from the ſtone out of Dauids ſling: for there is no ſtrength nor counſell againſt God.

3. Queſt. v. 6. *Whether it were Goliaths ſheild, which hee carried betweene his ſhoulders, or what other part of his armour it was.*

1. The moſt doe here read, a ſheild of braſſe betweene his ſhoulders: *A.P.L.S.B.G.* but his ſheild was borne before him by his armour bearer, v. 7. as captaines haue their pages that beare their targets: and the word *chidon*, Ioſh. 8. 18. is by *Montan.* and *Pagnin* in that place tranſlated a *ſpeare*, not a ſheild. 2. Some thinke that it was the hinder part of the helmet, which hung downe betweene the ſhoulders, and couered them as a ſheild: *Vatab.* but that part of the helmet, which commeth out, vſeth to be before

for safegard of the face, which if it were turned behinde would be combersome. 3. *Iunius* calleth it *bemurale*, a shoulder peece: but the same word, Ios. 8. 18. and Ierem. 6. 23. he taketh for a speare: and whereas v. 45. Dauid saith to Goliah, thou commest to me with a speare, and *chidon* if it had beene the shoulder peice, that was not in Dauids sight, he would rather haue spoken of his brigandine or brestplate, that was before him, and in his viewe. 4. Therefore I rather preferre the reading of the *Chalde*, which calleth it a speare *or iauelin of brasse*: both because the word is so taken, Iosh. 8. 18. where Ioshuah lift vp his speare for a signe, and Iob. 41. 19. where it is said, that the Leuiathan of the sea laugheth at the shaking of *chidon*, the speare: *Iosephus* also saith, he carried his speare betweene his shoulders. It seemeth therefore that he had both a speare or launce in the one hand, and a iauelin or trunchin of brasse which hee carried betweene his shoulders with the other.

4. Quest. v. 8. *Why Goliath saith, Am not I a Philistim.*

1. *Ionathas Syrus* thinketh, that this Goliath was that Philistim, which had before killed Eli his sonnes, and taken the Arke, and therefore he saith in a vaunting manner, Am not I that Philistim: but that exploit seemeth to haue beene done long before, almost fortie yeares: considering also that the brother of this Goliath was slaine by one of Dauids worthies, toward the end of Dauids raigne, 2. Sam. 21. 19. which was neere eightie yeeres from the death of Eli his sonnes. 2. The most read, *Am not I a Philistim*: but it had beene no great matter, for him to be a Philistim: the Israelites had no cause to be afraid of euery ordinarie Philistim. 3. Therefore *Vatablus* readeth well, Am not I, *Pelisteus ille*, that Philistim: and as the *Chalde* interpreteth, Am not *I Goliath the Philistim*: that is, that famous Philistim, which hath done so many great exploits among them? *Vatab.*

5. Quest. v. 10. *Of Goliaths chalenge, that prouoked Israel to fight hand to hand.*

This kind of chalenge is much displeasing vnto God, as proceeding of pride, and tending vnto mischiefe: 1. which vse of putting the triall of the common cause vpon the hazard of two, or some fewe, was taken vp first among the Gentiles: as the Romanes and the Albani did set out each of them three champions, that by their aduenture, the generall cause of both nations should be swaied or carried, which of them should haue dominion ouer the other, and which of them should be in subiection. 2. And for the most part it is found by experience, that they which prouoke and challenge others, to such kind of single combates, which are called *monomachies*, are foiled, and goe by the worse. So Abner prouoking Ioab to set out some of his men to fight, which hee calleth playing, (and vpon his motion twelue were set out of each side) was put to the worse: likewise in the same place, and at the same time, Asahel pursuing Abner, and prouoking him, whome he instantly intreated to giue ouer, and not to vrge him, was slaine by Abner, 2. Sam. 2. The like successe had the Gyants of the Philistims, which challenged Israel in the dayes of Dauid: Abishai slew Ishibenob: Sibbechai encountered Saph, and Elhanah Lahmi the brother of Goliath, and Ionathan ouercame a gyaunt, with sixe fingers and toes vpon each hand and foote fowre and twentie in all: all which were champions set forth by the Philistims to chalenge Israel, 2. Sam. 23. 5. 3. The reasons why such monomachies are vnlawfull, are these: 1. Such doe tempt God, wilfully offering themselues to danger: as it is found among the decrees ascribed to Nicholaus I. *Monomachiam sectantes tentant Deum, they which follow monomachie doe tempt God:* and this Canon is repeated among the decrees, *part. 2. caus. 2. qu. 5. c. 22.* 2. Such are lifted vp in pride, and do boast of their strength. 3. Men in this case are hired and waged to be champions, and so they set their life to sale. 4. They encounter together rashly and in rage, and so many times end their daies in wrath and malice, which is a most fearefull thing. 5. Vpon such combats the death of the one partie assuredly followeth, and so they are guiltie of murder and shedding of blood: these fowre last reasons are well touched in the *Later. Conc. p. 1. c. 20.* in these words, and to this effect: *Detestabiles ferias vel nundinas, quas torneamenta vocant, &c. fieri prohibemus:* Those detestable solemnities, and as it were faires, which they call

What is to bee thought of monomachies, that is, of sole and singular combates.

tourneaments we forbid to be held, in the which souldiers vse to be hired, and to make ostentation of their strength, doe rashly encounter together, whereupon followe the slaughter and deaths of men. 6. By this we may see, what is to be deemed of that old vse, which hath beene frequent and common in times past, when men for triall of their rights, or to purge them of some defamations, would hire their champions to trie it out at the swords point. Much also to be misliked is that outragious challenging of one an other into the field, and that many times vpon very small or no occasions: wherein they sinne against God in their presuming vpon their strength, against their brethren, in seeking their destruction, and against themselues, in putting their life willingly into danger, beeing forced thereunto by no necessitie at all.

6. Quest. v. 12. *Of the age of Ishai.*

1. Some read, *he was taken for an olde man in the dayes of Saul*: B. G. because the words are thus in the Hebrew, *he was an old man going among men*: as though this should bee the meaning, that *he went for an olde man among men*, according to our English phrase: but the word *ba*, going, is taken in an other sense, for *growing* & *going* in years, as it is said of Abraham, *he was going or growing in dayes*. 2. Some interpret, that hee was counted among those that bare office: but, the mentioning of his eight sonnes gaue occasion rather to speake of his age, then of his authoritie. 3. But the *Chal.* reading, he was numbred, *bibechiraia*, among the choise or young men, maketh a cleane contrarie sense: for Ishai is here directly said to bee olde, and aged in respect of other men. 4. Wherefore the meaning of these words: *going among men*, signifieth that hee was going and growne in yeares, as the Latin readeth, *grandevus*, aged, and *Iun. prouectus*, growne, where must be supplied out of other places, *baiammim*, *in dayes*, or in yeares.

7. Quest. v. 15. *Why Dauid was sent backe from Saul to feede his fathers sheepe.*

1. *Iunius*, who thinketh that this storie is transposed, and that Dauid had first killed Goliath, before he went to serue Saul; thus readeth, that *Dauid went and came frō Sauls companie or retinue*: that is, during the battell he often went and came, being sent of his father to visit his brethren in the campe. But this is not like, that Dauid was sent vnto the campe before that time, when he encountred with Goliath: for then he could not chose but haue heard the boasting speeches of the vain-glorious Philistim before, seeing he came forth morning and euening, and all the host did ring of it: and the word beeing *meghal*, which signifieth *de cum*, *from with Saul*, sheweth rather that Dauid was come from beeing with, or following of Saul. 2. Therefore the meaning rather is, that Dauid who had gone before to Saul, and was entertained of him, at this time was returned home to his father: which some thinke was done, because Saul was now recouered of his madde fits, and had no neede of him, and so sent him home againe: *Osiand.* but it appeareth to be otherwise, c. 18. 10. that Saul was not cured of his fittes, which came vpon him againe: some thinke therefore, that Saul sent Dauid away by turnes, as his fittes intermitted, and so sent for him againe: *Borr.* but that is not like, for Saul entertained him into his seruice, and made him his armour-bearer, which sheweth that hee staied still with Saul, and went not away before this time: therefore it is more likely that these two were the causes of Dauids returne, first because during this warre, Saul attended rather vpon warrelike feates, then musicall sounds, and therefore was content to dismisse Dauid: *Pellic.* his minde beeing wholly bent vpon warr, was not so much disquieted with other cogitations: As also, because Saul had three other of Ishai his sonnes, being content with them, as *Iosephus* noteth, he sent home Dauid to be a comfort to his aged father. 3. Now herein Gods prouidence appeares, that would not haue Dauid (whom he had appointed for the confusion of Goliath) to be brought vp in the feates of armes, but still to lead a rurall and pastorall life, that this victorie beeing atcheiued by so weake a meanes, might wholly be ascribed vnto God. *Bor.* And Dauids humilitie is manifest, who hauing liued in Sauls court, acquainted with a delicate courtiers life, could frame himselfe againe to this rusticall trade of keeping sheepe: as Moses in the like case hauing liued 40. yeares in Pharaohs court, spent as many more in keeping his father in lawes sheepe.

8. Quest.

8. Quest. v. 16. *How Goliath vaunted himselfe fortie dayes together.*

1. God so disposed, that fourtie dayes should be thus spent, that thereby occasion should be offered of sending Dauid vnto the campe, to visit his brethren, by whome the Lord had appointed this conquest of Goliath should be obtained. *Borr.* 2. Likewise the more the Israelites were in feare, and the greater that their perplexitie was, the more famous was the victorie and deliuerance, which they did not expect. *Osiand.* 3. Further herein euidently appeareth the great change and alteration that was in Saul, how the spirit of God had forsaken him, and of a valiant and couragious man, and of an heroicall spirit, he was growne to be a dastard and coward, that whereas before in one day he had slaine almost 40. thousand of the Philistims, he is now 40. dayes together afraid at the sight of one man. *Pellic.*

9. Quest. v. 18. *Wherefore Dauid is bidden to take a pledge of his brethren.*

According to the diuerse significations of the word *harabah*, there are diuerse expositions of these words. 1. It signifieth a sorting and mingling, and so some read, *learn with whom they rancked and sorted: Lat.* but it is like, that Ishai knewe of what companie they were, and vnder what captaine, seeing he sendeth him a present of ten fresh cheeses. 2. *Vatablus* taketh it to be spoken of those diuerse things which hee carried with him: but that is prescribed before what he should beare with him. 3. The word therefore here properly signifieth a pledge: of the same signification, with the Hebrew word *herabon*, Gen. 38. 17. where the word *arrhabon*, a pledge or earnest pennie, seemeth to be deriued: so interpret *Ar. Pag.* And they which take it for a pledge, some expound it of the token, which he receiued to go in and out to his brethren in the armie without suspition: *Pellic.* some of the pledges, which his brethren had laied to pawne for their necessities as the *Septuag.* much what to that sense read, *knowe*, ὅσα αν χρήζωσιν; *what things they need:* but the fittest interpretation is, that he should bring some token or pledge from them, as a signe of their welfare: *Iun.* as the *Chald.* paraphrast interpreteth, *thou shalt bring ther welfare*, that is, bring tidings how they fare: or bring commendations from them. *Osiand.*

10. Quest. v. 19. *Of the valley of Elah, where the campe of Israel lay.*

1. Some doe make it an appellatiue word: but because there is great vncertaintie what kind of tree Elah should signifie, some taking it for the Terebinth or turpentine tree, as *Hierome*, some for the chesnut tree, some for Ilex the holme tree, some for an oake, *Iun.* and *Vatab.* with the *Septuag.* I thinke it is more safe to retaine the Hebrew word, as *A.P.B.G.* especially seeing it is the proper name of a valley: it is most like to be so called of the oakes there growing. 2. Where it is said, they were in the valley, it must not be so strictly taken, that they pitched in the valley it selfe: for the host of Israel stood vpon a mountaine, and the Philistims on another mountaine ouer against them, v. 3. but they encamped toward or vpon the valley, which lay betweene both the campes, as *Iosep.* noteth. 3. The most read, they were fighting with the Philistims, *A.P.L.S.* but seeing the Israelites fled away at the sight of Goliath, and he for the space of 40. daies together vaunted himselfe, it is not like that the armies had yet met, or that they skirmished together, as *Osiander* thinketh: but onely had set their battell in array, the one against the other, v. 21. therefore the better reading is, that they were *bellantes*, *Iun.* or *belligerantes*, *Vatab.* or *ineuntes bellum*, *Chald.* they were warring rather then fighting: for the word *lacham* signifieth both.

11. Quest. v. 20. *To what place of the campe Dauid first came.*

1. Some take the word *mahegalah*, for a proper name: the Latine translator calleth it *Magula*: but c. 26. 5. where the same word is vsed, there he interpreteth it *tentoriũ*, Saul lay in his tent: it was not then the proper name of a place, for Saul also had his *mahagal*, that is, such a place of the campe. 2. Some take it for *vallum* the trench or fort. *A.P.* 3. Some for *locum castrorum*, the place where the tents were. *C.V.* 4. Others read, he came within the compasse of the hoast: *B.G.* but yet Dauid was not come to

the hoast, as v. 22. he went from hence into the host. 5. Therefore that place is meant hereby where the carriage with the carts, and other impediments lay: *hagalah*, signifieth a cart, as 2. Sam. 6. 3. *mahaghalah* the compasse or circuit, where the carts stand, and sometime it signifieth, the tract or beaten way made with carts, as Isa. 26. 7. the *Septuag.* sometime expresse it by the word στρογγυλώσιν, which signifieth *rotunditatem*, the roundnesse or compasse; sometime by the word λαπήνη, a cart, 1. Sam. 26. 5. It seemeth it was the place where the carts and carriage lay, which was as a fort and defence vnto the campe, for it is said, vers. 22. that Dauid left his things there with the keeper of the carrage, And Saul lay asleepe in that place, where the cariage and other such things lay, that hee might be in more safetie and securitie, for feare of Dauids breaking in vpon him. 1. Sam. 26. 5. *Iun.*

12. Quest. v. 25. *Of the rewards, which Saul offered to him that would encounter with Goliath.*

1. It is fit and requisite, that rewards should bee propounded vnto those which shall offer their seruice in the defense of the commonwealth: for although we cannot deserue an euerlasting reward, at the hands of God, yet a temporarie reward at the hands of men may be deserued: and such rewards may bee respected and aimed at, though cheifely the glorie of God, and the good of his Church, ought to mooue euerie one to performe his dutie. 2. Now the rewards which Saul proclaimeth are three, to ioyne him in affinitie in making him his sonne in lawe, in endowing him with riches, and enfraunchizing his house: as in setting it free from taxes and other impositions, *Geneuens.* and so aduancing it to the state of nobility. *Chald. Iun.* 3. But herein Sauls inconstancie and leuitie appeared, who was liberall in promising, but slowe in performing, as is euident in his vnkind carriage towrads Dauid afterward. *Mart.*

13. Quest. v. 26. *Whether Dauid were mooued with the reward to fight with Goliath.*

1. Dauid was not incited or stirred vp by the hope of the reward, which yet a private man may safely respect, but the honour of God, and the loue of the people of God mooued him: and therefore where he saith, *What shall be done to the man that killeth this Philistim?* he saith thus in effect, what neede any such reward to be promised, the indignitie which the people of God, and the reproach which they beare at the hand of this Philistim, is sufficient to prouoke any man. *Iun.* 2. And Dauid yeeldeth two reasons of this his resolution, one taken from the person of the Philistim, who was an vncircumcised person, and a stranger from Israel; the other frō the person of the Israelits, who were the people of the liuing God, and therefore this reproach was not to be endured. *Iun.* So the honuor of God, and reproch of his people mooued him, not the consideration of the reward: as *Chrysostome* saith, *non vincebatur Dauid his pollicitationibus*, Dauid was not wonne with these promises: *hom. 20. ad Rom.* Whereof this may be an argument, that comming before Saul, he maketh no mention of any reward, neither required any graunt or promise from the king. *Mart.*

14. Quest. v. 28. *Of Eliab Dauids eldest brothers vnkind behauiour towards him.*

1. Some thinke, that Eliab might speake thus of loue to Dauid, that hee should not put himselfe vpon so great a daunger: *ex Martyr.* but by the rough words which he vseth, and vntrue surmises, it is euident that Eliab spake of enuie, and with great indignation. 2. And this might be the cause, why Eliab enuied Dauid, because hee was aduanced to the kings seruice and court, and he beeing the Elder brother was neglected. *Martyr.* 3. And Dauid is blamed for that, wherein he was to bee commended, the leauing of his flock with a keeper for a time, at his fathers commandement, he came to visit his brethren: yea, he taketh vpon him to iudge Dauids heart and affection, imputing that to his pride and malice, which proceeded from the spirit of God in him. *Mart.* 4. Thus Dauid first was enuied of his owne brethren, herein beeing a type of Christ, who was reiected of the Iewes, beeing as it were the eldest brethren, and was receiued of the Gentiles. *Pellic.*

15. Quest.

15. Queſt. v. 28. Of theſe words of Eliab to Dauid, *With whome haſt thou left thoſe fewe ſheepe in the wildernesſe?* vpon what occaſion it is lawfull for a Paſtor to leaue his flocke.

This care and charge which Dauid had of his flocke, doth (beeing morally applied) ſhew, what dutie is required of the ſpirituall Paſtor toward his people: and what cauſes of abſence are allowable, and when he ought to be abſent: Firſt, that Paſtors ought not long to abſent themſelues from their charges, but their neceſſarie occaſions of abſence beeing once ouer, they are bound in conſcience to returne vnto their places, theſe reaſons grounded vpon the word of God, and agreeable to the continuall practiſe of the Church of Chriſt, doe euidently conuince.

1. Great is the danger, which accrueth and groweth vnto the Paſtors themſelues, if any of thoſe ſoules, which are committed to their charge, doe periſh in their abſence through their negligence: as the Prophet Ezekiel ſheweth, *When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie, but his blood will I require at thy hand:* Ezeck. 33. 8. I doe wonder how negligent Paſtors, when they do read this place, can paſſe it ouer without trembling, ſeeing what danger they incurre, in omitting to admoniſh the people committed vnto them: for as *Hierome* well ſaith, *Detrimentum pecoris, ignominia paſtoris: The loſſe of the flocke, is the ſhame of the ſhepheard:* Epiſtol. *ad Furiam.* euen his euerlaſting ſhame and confuſion, without Gods great mercie.

2. The abſcence and negligence of the Paſtor, proceedeth from want of loue toward the flocke, and he which loueth not the flocke, loueth not him whoſe flocke it is: and therefore our Sauiour ſaith to Peter, *If thou loueſt mee, feede my ſheepe:* and therefore *Damaſus* ſaid well, *Omnis negligenter paſcens toties ſibi commendatum dominicum gregem, convincitur ſimmium non amare paſtorem:* Euery one negligently feeding the Lords flocke, ſo often commended vnto him, is found not to loue the cheiſe ſhepheard. *Damaſ. Epiſt.* 4. And hee that loueth not Chriſt, how can he bee aſſured of Chriſts loue toward him againe?

3. Let the inconueniences be conſidered, which doe grow by the Paſtors abſence, the people will ſoone fall away from zeale to coldneſſe, from vertue to vice: where good ſeede is intermitted to be ſowne, thiſtles and weeds will ſpring vp in ſtead therof. This the Apoſtle found by experience in the Church of the Galatians, while hee was abſent from them: as he ſaith, *It is good to loue alwaies earneſtly in a good thing, and not onely when I am preſent with you:* and againe, *I would I were preſent with you, that I might change my voice: for I am in doubt of you*, Galat. 4. 18. 20. It ſeemeth that while the Apoſtle was preſent, the Galatians were very forward and zealous, but in his abſence their zeale and firſt loue abated: and therefore he wiſheth he were among thē, that he might change & apply his voice to admonition, or exhortation, as euery mans caſe required. This is that which *Ambroſe* feared, beeing vpon ſome neceſſarie occaſion abſent from his Church, *Eram de vobis anxius, trepidus ne quis me abſente per negligentiam caderet, ne quis diaboli inſidijs laberetur:* I was carefull for you, fearing leaſt in mine abſence any might fall through negligence, and ſlippe through the lying in wait of Sathan: *ſerm.* 28. And *Auguſtine* complaineth, that while he was abſent from Hippo, the citizens had loſt a certaine godly cuſtome among them, *veſtiendi pauperes*, of cloathing and coating the poore. *Epiſt.* 138. Whereby it is euident, that good things will ſoone be diſcontinued, and grow out of vſe, where the Paſtor is not preſent to call vpon the people.

4. Adde hereunto, that the more diligent the ſpirituall aduerſarie is, to ſpoile the flocke. the more careſull the Paſtor ſhould be to watch ouer it. Now the Deuill, as *S. Peter* ſaith, *walketh about like a roaring lyon, ſeeking whome hee may deuoure*, 1. Pet. 5. 8. And the wolfe then is moſt buſie to inuade the flocke, when the Paſtor is not neere at hand to defend them. Therefore Saint *Paul* ſaith, *I knowe this, that after my departure grieuous wolues ſhall enter in among you, not ſparing the flocke*, Act. 20. 29. So *Ambroſe* well ſaith, *Lupi explorant paſtoris abſentiam, quia præſentibus paſtoribus oves*

Christi incursare non possint: The wolues do watch the Pastors absence, because while the Pastors are present, they cannot inuade the sheepe of Christ, *lib.7.in Luc.* And verily what other cause can be yeilded, that in many places of this land, the people are corrupted in religion, and Seminarie Priests, and Iebusite Friers doe creepe in to peruert and seduce many, then the negligence and absence of many Pastors in their cure and charges.

5. Further, how necessarie the presence and residence of Pastors and Ministers in their Churches is, appeareth by the excellencie and price of that obiect, wherein their cure and charge lieth: for they are watchmen not of mens bodies, but of their soules, and must giue account for them, Heb.13.17. If a steward and dispenser of temporall things must be faithfull, as Iacob did watch his flocke by day and night, and whatsoeuer perished he made it good, Gen.31.39. how much more carefull, circumspect, and vigilant ought the dispenser of things spirituall to bee? The Imperiall laws haue prouided that Aduocates should not *euagari*, stray out of the cities and places where they practised, *Cod.lib.2.tit.7 leg.2.* and for souldiers it is prouided, *milites non tractent aliena negotia:* They should not busie themselues with other mens affaires, but attend vpon their owne calling and charge: *Cod.lib.2.tit.13 leg.7.* If they which do but fight for mens bodies, and such as plead for mens goods, must giue such diligent attendance, much more is the same requisite in those, that are charged with mens soules. But now a dayes, this at many hands is counted so ordinarie and easie a thing, to bee the Pastor of soules, that a man wil require more diligence at his seruants hands about his cattell, then many doe performe in the feeding of soules: God, in his good time, open the eyes of such, that they may see the great daunger, which they by their negligence and carelesnesse cast themselues into: and that they may feele the heauie waight of the burthen and charge of soules, that so they may deliuer their owne soules.

6. Lastly, not to heape vp more arguments in so euident a matter: This is not the least thing, which should moue Pastors to be resident among their people: because they giue great offence by their vnnecessarie absence, to the Church of God, as seeking rather to feede vpon them, then to feede them: as the Prophet Ezechiel complaineth of such idle shepheards, *Ye eate the fat, and cloath you with the wooll: ye kil them that are fedde, but yee feede not the sheepe*, Ezech.34.3. *S. Paul* saith also to the Corinthians, *I seeke not yours, but you*, 2.Cor.12.14. But such as care not for Christs flocke, do euidently proclaime, that they seeke not them but theirs. Of this kinde of scandall and offence, *Augustine* had experience in his people of *Hippo:* of whome hee thus writeth, *Populus Hipponensis cui me deus seruum dedit, ita est ex omni parte infirmus, vt pressura etiam leuioris tribulationis poterit ægrotare, cum modo cum regressus sum, periculosè scandalizatum comperi de absentia mea:* The people of Hippo, whose seruant the Lord hath made me, is so altogether weake, that a little trouble is able to make them verie sicke: I found them at my returne, dangerously scandalized with my absence: *Epist.7.* If the people tooke offence at *Augustines* necessarie absence: for without iust cause that holy man would not absent himselfe: much more grieuous is the offence, which is iustly giuen by vnnecessarie absence.

Of lawfull and iust causes of the Pastors absence.

Now, whereas it hath been thus shewed, that the presence and residence of pastors is necessarie, both in respect of the great danger, which they incurre thereby, the cause thereof the want of loue, the inconueniences which grow vnto the people, the vigilancie of the spirituall aduersarie, the price and excellencie of their charge concerning soules, and the publike offence and scandall, yet are there some occasions, which may lawfully draw the Pastor for a time from his people: and especially these foure.

1. Hee may bee absent for the publike seruice of the Church, as beeing present

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in generall or prouinciall Counsells, in helping to settle and compound the variances and differences in other Churches, and such like profitable employments. As S. *Paul* when a man of Macedonia appeared vnto him in a vision, saying, *Come and helpe vs*, tooke it for a sufficient warrant for him to goe into Macedonia, to plant the Gospel there, Act. 16. 9, 10. So, (although in this behalfe the calling of Apostles and Pastors is much different, the one beeing not limited, the other tied to a charge) yet it is a good occasion of absence, when the necessitie of other Churches calleth for helpe at some Pastors hands. As *Ambrose* saith, *Non dubito fratres contristari vos, quoties ecclesiæ absentem me à vobis necessitas facit*: I doubt not brethren, but that you are grieued, when as necessitie maketh me absent from you. *Serm.* 39. And in an other place: *Alterius Ecclesiæ necessitatibus euocatus, minime vobis solitum studium depensisse videor*, beeing called forth by the necessarie businesse of an other Church, I seeme not to haue bestowed on you my wonted care. *Ser.* 28.

2. Another cause of absence is, when the Pastor personally is sought for, and can not remaine among the flocke, without perill of his life, and when his sheepe are become wolues, to rise vp against their owne shepheard; Dauid though accounted king ouer Israel, beeing personally pursued by Saul, with whome the Ziphims of his owne tribe conspired, 1. Sam. 23. fled out of the land: and S. *Paul* beeing sought for in Damascus, was let downe in a basket by a window. 2. Cor. 11. 33. *Athanasius*, (whose life was sought for by his enemies the Arrians) did leaue his Church of Alexandria, gaue way for the time, hiding himselfe for the space of fiue yeares in a drie cisterne, & fowre monthes in his fathers tombe: And he himselfe maketh this Apologie: *Quis mihi mirabiliter & diuinitus erepto vitio vertat, quod non in manus me quærentium reiecerim, &c.* Who can blame me beeing miraculously deliuered, that I did not cast my selfe into their hands which sought me. *Tripart. hist. lib. 6. c.* 22. This occasion of absence is allowed by the auncient practise of the Church: *Si non sua vitio, sed plebis contradictione aberit à parochia*: If he be absent not by his owne default, but the contradiction and opposition of the people. *Antiochen. can.* 18. Who doubteth therefore, but that those holy Confessours in the late dales of persecution in England, which fled out of the land, seeing the life of the Pastors and Ministers was chiefly sought for, therein were warranted to doe as they did, beeing by this meanes preserued by Gods prouidence for the restauration of the Church afterward.

3. A third lawfull cause of absence and discontinuance for a time is, for recouering the health of bodie: for many diseases are helped by the change of aire: and in this case it is lawfull for a man, if the place be such, as agreeth not with the state of his bodie, to leaue the charge altogether, beeing called vnto an other. This cause staied Epaphroditus from the Church of the Philippians, whome, as soone as he was recouered, S. *Paul* sent vnto them, that they might reioyce when they saw him. Philip. 2. 25. 28. The Ecclesiasticall histories make mention of Sylvanus, who was made Bishop of Philippolis in Thracia by Atticus Patriarke of Constantinople, but beeing of a thinne bodie, and not able to endure the colde of that countrie, was remooued from thence to Troas in an hotter climate. *Socrat. lib. 7. c.* 37.

4. A Minister or Pastor may vpon his necessarie priuate occasions lawfully for a time be absent, as in following necessarie suits of law to defend his right, which require his personall attendance, or in attending vpon some court of iustice, where he is impleaded. So S. *Paul* by appeale was sent to Rome, there to make answer for himselfe before Cesar. The Canons of the Church were herein at the first very strict: first, it was not permitted that any of the Cleargie, *ne propter causam suam quamlibet intraret in curiam*, for any cause whatsoeuer should goe into any court. *Concil. sub Silvest.* 1. c. 16. Afterward more libertie was graunted, that they might goe vnto the Courts & places of iudgement, *vt aut viduis & pauperibus succurrant, aut de verbo dei iudices admoneant*; to succour the widowes and poore, or to admonish Iudges of their dutie out of the word of God. *Cabilonens. sub Carol. c.* 11. And this libertie was further enlarged, that one might depart from his cure, *maiorum authoritate inducti*: beeing drawne and fetched by authoritie. *Pelag.* 2. *Epist.* 2. It was also decreed, *Concil. Sardicen.* that Priests and Deacons *in Thessalonicorum ciuitate non diutius morentur, quam constituta tempora*

per Epiſcopos: ſhould ſtay no longer in the citie of Theſſalonica, then the time appointed by the Biſhops. They were permitted then to ſtay ſo long about their buſineſſe, as was thought fit, and was limited vnto them. But as theſe fowre neceſſarie occaſions premiſed, do excuſe the abſence of Paſtors for a ſeaſon: ſo yet they are limited & confined with theſe fowre reſtrictions.

1. The Paſtor muſt ſee, that he pretend not a neceſſitie without neceſſitie: but it muſt be indeede a more vrgent cauſe, that draweth him from his vrgent buſineſſe at home; for the attending vpon his flocke is a neceſſarie thing, and it muſt not be intermitted but vpon a great neceſſitie: as *Cyprian* ſheweth, *Quoniam ſic rebus vrgentibus detinemur, vt longe iſthinc excurrere: & diu à plebe, cui de diuina indulgentia præſumus, abeſſe non datur facultas:* becauſe we are ſo deteined with vrgent buſineſſe, that we can not goe farre away or be abſent from the people, ouer the which God hath ſet vs, *lib. 4. epiſt. 6.*

2. The Paſtor muſt prouide, that when neceſſitie calleth him from home, his abſence may by others for that time be ſupplied, that the Church be not left deſtitute. This was *Auguſtines* rule, *They which in time of common daunger reſerue themſelues for better times, doe well; cum alij non deſunt, per quos miniſterium ſuppleatur, ne ab omnibus deſeratur:* when as others are not wanting, by whom the miniſterie may be ſupplied, that the Church be not forſaken and left deſtitute of all. *Epiſt.* 180.

3. *Auguſtine* in the ſame Epiſtle ſeemeth to giue an other caueat, propounding the the example of Dauid; *Ne ſe committeret præliorum periculis, & lucerna in Iſrael extingueretur, a ſuis hoc petentibus ſumpſit, non præſumpſit:* Dauid that hee ſhould not offer himſelfe to the daunger of battell, and ſo the light of Iſrael ſhould be put out, he preſumed not of himſelfe, but aſſumed it as deſired of the people. In ſuch neceſſarie abſence and diſcontinuence of the Paſtor, the conſent of the people were fit to be had, though it be not alwaies neceſſarie: that as the Apoſtle would haue the man and wife, to be ſequeſtred for a time the one from the other, but, *yet with conſent.* 1. Cor. 7. 5. ſo a mutuall conſent in the abſence of the Paſtor from his Church, to the which hee is as it were married and eſpouſed, were requiſite: and ſo leſſe offence would bee taken at it.

4. This time of abſence vpon the former iuſt occaſions would not be long: as before the Apoſtle would not haue the married couple one to defraud an other: but for *a time. Ambroſe* ſaith, *Paucorum dierum occupationibus detentus cœtui veſtro videor defuiſſe:* beeing deteined from you by the employment of a few daies, I may ſeeme to haue beene wanting vnto your aſſembly. *Serm.* 28. *Sardicen. con. c.* 14. it was decreed, *Epiſcopum per tres dominicos non amplius abſit ab Eccleſia*: that a Biſhop, ſhould not bee abſent aboue three Lords daies from his Church: meaning, whereas hee was not by *any vrgent neceſſitie deteined.* And where there was no cauſe of abſence, the cauſe ceaſing they were eftſoone to returne to their charges. Now, as theſe cauſes before alleadged, may excuſe the neceſſarie abſence of Paſtors, not continually, but for a time: ſo theſe that follow, which by ſome may be pretended, are no ſufficient allegations for the Paſtors abſence.

Cauſes pretended by ſome, not ſufficient to warrant or excuſe the Paſtors abſence.

1. When there is publike perſecution raiſed againſt the Church in generall by hoſtile inuaſion, the life of the Paſtors beeing not perſonally ſought, when as well the people are perſecuted as the Paſtor, in this caſe he is not to flie, and leaue his flocke: as Dauid when the Lyon and beare inuaded his flocke, did not turne his backe, and leaue them to be a pray, but manfully withſtood them and deliuered his flocke. But where as our Sauiour biddeth his Apoſtles, when they were perſecuted in one citie to flie vnto an other; *Auguſtine* wiſely anſwereth, making a difference betweene perſonall

nall and publike persecution: *Fugiunt Christi serui, quod præcepit, seu permisit, cum eorum quivis specialiter à persecutoribus quæritur, &c.* Let the seruants of Christ flee, as Christ did command or permit, when any of them is specially sought for by the persecutors; *In communi autem omnium periculo, qui indigent, ne ab his quibus indigent, deseruntur:* but in the common danger of all, let not them which stand in neede be forsaken of them, whome they haue need of. *August. Epist.* 180. For by this marke our Sauiour describeth an hireling, who when he seeth the wolfe comming, fleeth and leaueth the flock. Ioh. 10. 12.

2. An other instance may be giuen of the plague and pestilence, when a contagious sicknes hath inuaded the parish, whether the Pastor in this case may not goe aside to preserue himselfe from daunger. In this case a difference must be made between priuate men and such as beare publike office, the one being free, the other bound: for they which are not tied by any office or administration to attend vpon the Church or Common-wealth, may as freely escape from the pestilence by chaunging of place, as from the sword: but otherwise, neither the Pastor from his flocke, nor the Magistrate from his gouernment, can with any better conscience flee away, then the husband from the wife, the father from the children: for all these are comprehended vnder the Apostles rule: *Let euery man abide in the same vocation, wherein hee is called,* 1. Cor. 7. 20. Therefore he which is called to gouerne, rule, or teach, must not leaue his standing and charge, for that were to depart from his calling. *Gregorie* 3. did giue a good resolution in this case, writing thus to *Bonifacius*, who was desirous to bee satisfied, whether in the time of pestilence, they which were yet vntouched, might not escape from the daunger, *fatuum hoc videtur, non enim valet, quispiam Dei effugere manum.* This seemeth a foolish part, for no man can escape Gods hand. Ecclesiasticall histories make mention, that in that great and contagious pestilence vnder Galienus, and afterwards vnder Maximinus the Emperors, the Gentiles and Christians were of far vnlike behauiour: for the Gentiles left their dearest freinds halfe dead and aliue, and suffered them to lie vnburied, and fledde away: but the Christians staied, performing all duties of charitie, not onely to themselues, but euen to the Gentiles, which were forsaken of their neerest freinds, *Nicephor. lib. 6. c. 20. & c. 28. Euseb. lib. 9. c. 8. Cyprian* vpon this occasion, as it seemeth wrote his booke *de mortalitate*, perswading Christians not to be afraid of the plague: and among other he vseth these three most notable perswasions. First, *Mortalitas ista, vt Christi hostibus pestis est, ita Dei seruis salutaris excessus est*; this mortalitie, as it is a plague to the enemies of Christ, so it is an wholsome departure vnto the seruants of God. It skilleth not, if a man be prepared, what death he dieth of, for he is sure howsoeuer he dieth, that he goeth vnto rest. Againe, saith he, *mentes humani generis examinat, &c.* it examineth mens hearts, and trieth their charitie, whether masters will forsake their seruants, one kinsman an other, the physicians the sick. God sendeth the pestilence to take triall of mens charitie, and faithfulnesse in their seuerall callings, which if the plague doe fraie them from, a greater plague remaineth for them. Thirdly, *Exercitia sunt nobis ista, non funera, contemptu mortis præparant ad coronam*: these are not dead corses, but liuely experiments vnto vs, by the contempt of death preparing vs to the crowne of martyrdome. By such and the like perswasions, that holy Martyr dealt with the Christians, not for feare of the pestilence to forsake their duties and calling.

Whether it be lawfull for a Pastor in the time of pestilence to leaue his flocke.

Therefore vpon the former reason it appeareth, that the plague or pestilence is no sufficient impulsiue to driue the Pastor from his charge and calling. But whether the Minister is bound in particular personally to visite all, which are infected, it is an other question: wherein I incline rather to thinke that he is not so bound: 1. because he is the Minister of the whole congregation, which is to be attended vpon, which he cannot doe without great daunger, if he goe to euery infected house. 2. he is to respect his owne familie, and not to bring them into danger: which if he should be carelesse of to prouide for the safetie and good of his familie, herein he should come far short of the very Infidels, and be much worse herein then they, as the Apostle insinuateth, 1. Tim. 5. 3. vnlesse God haue giuen vnto him such an especiall confidence and assurance, whereby he seeleth himselfe as it were called to this extraordinarie worke of chari-

charitie, as some I confesse haue had, and may yet haue, it is presumption for a man to offer himselfe to the stroke of Gods Angel: seeing Balaams asse declined the way where the Angel stood with a drawne sword: which sheweth, that where our speciall calling and dutie holdeth vs not, wee may safely decline all occasions of daunger.

3. A third pretext of absence is, that a man may haue diuers cures, and so can not yeeld his corporall presence and attendance vnto them all: but this allegation may be retorted: for the hauing of many Cures and Churches, do not excuse the Pastors absence, but for the same cause it is vnlawfull to possesse many Churches, because the pastor cannot be present to doe his dutie to all: which reason was vsed in a Synod of Mentz, c.64. *Cum vnus pluribus ecclesiis curam impendere necessariam nequeat:* seeing one can not sufficiently care for many Churches. But such will aske what Scripture we haue against them: I would therefore that these texts were diligently considered, as first, Ezech.34.4. from whence this argument may be enforced, they are no good shepheards that doe not strengthen the weake, nor heale the sicke, nor bind vp the broken, nor seeke that which was lost: but such as hold many Churches, and attend not vpon the flocke, can not performe these duties: for how can they beeing absent, confirme the weake, restore the bruised in conscience, and bring home them that are seduced? Againe, they are no good shepheards which feed themselues, and feed not the flocke, Esech.34.8. which liue of the Tythes and offerings of the people, but giue them not spirituall foode againe: but such are they which yerely receiue an hundred, two hundred, or more pounds out of a parrish, and scarce giue them once a quarter a sermon: what is this else, but *negotiationis, & turpis luchri proprium*, a kind of merchandise and gaine, as it is called *Nicen. concil.* 2.c.15. If such would examine their conscience, they will find, that it is not the loue of Christ, or of the flocke, but the loue of lucre and commoditie, and a meere couetous minde, that maketh them hunt for so many Churches: they are not my words, but vttered in the Laterane Counsell held vnder Alexander, *part.* 1.*cap.*13. in very corrupt times, *Quia nonnulli modum auaritiæ non ponentes, &c. plures ecclesias nituntur acquirere, &c.* because some finding no measure of their couetousnesse, doe seeke to get many Churches. Further, seeing in Scripture Ministers are called ποιμένες, Ephes.4.11. Pastors, shepheards, the very name sheweth how vnfit, yea and vnpossible a thing it is, for one to watch ouer many churches, seeing one shepheard can not feede or keepe more then one flocke. Lastly, Ministers professing the Gospel, should be ashamed herein to come short of that care which the superstitious Romanists haue professed: as in the Synod of Colen vnder *Adolphus, Medium.*3.c.9. thus it was decreed: *Prohibendum est otiosum illud & insatiabile studium coacervandi multa beneficia, &c.* That idle and vnsatiable desire of heaping together many benefices hauing cure of soules is to be restrained: And then these reasons are added, *Vnde populus fidelis graviter scandalizatur, spoliantur Ecclesiæ debitis ministeriis, fundatorum frustratur voluntas, qui laborare in Ecclesia volunt excluduntur, &c.* Whereupon the faithfull people is grieuously scandalized, the Churches spoiled of the due seruices, the minde of the founders is frustrate, and they which would labour in the Church are excluded. These foure great inconueniences, or rather annoiances, doe accompanie and follow *non residencie*, and pluralities: 1. The offence and scandall of the people of God, who are much grieued, to see how greedie many are to eate the milke of the flocke, and yet are careless to feede them againe: but the Apostle would haue vs to giue no offence to the Church of God, 1. Cor.10.32. & our Sauiour Christ pronounceth woe vnto those, by whome offence commeth, Matth. 18.7. 2. By this meanes the Churches are not duly serued, but the word of God vpon this occasion is pretious in many places: he that enioyeth two or more Churches, in some of them must needs take wages, and doe no seruice: S. Paul saith indeede to the Corinthians, *I robbed other Churches, and tooke wages of them, to doe you seruice*, 2. Cor. 11.8. But three things are to be considered: 1. that Paul was an Apostle, and was not tied to any particular Church: 2. that where he had preached, he left them sufficient Pastors and Teachers of their owne, to water that which he had planted: 3. he robbed them not against their will, they voluntarily contributed toward the releefe of the Apostle,

yet

yet so as sufficient remained for the maintenance of their owne Pastors. But all things are vnlike in this robberie of Churches, which is vsed now a daies: so that, what the Apostle said in a good and commendable sense, in these is verified to their reproach, that they robbe some Churches, to doe others seruice: which kind of robberie, if it be well considered, carrieth with it a greater inconuenience, then any other wrong in a mans goods: for that tendeth but to the dammage and losse of the helps of the bodily life; but this bringeth with it a worse consequent, in depriuing the soule of the necessarie food thereof.

3. A third inconuenience is, that the minde of the first founders is frustrate: whether we vnderstand the first founder of Tythes, which was God himselfe by his seruant Moses; or the later founders since the time of the Gospel, godly and Christian Emperours, and faithfull and beleeuing people, who all gaue tithes to the Church, to this end, that they might receiue spirituall things for temporall: and as they impart vnto the Pastor of their outward goods, so he should dispense vnto them of his spirituall graces: therefore the Apostle calleth it a communicating concerning the matter of giuing and receiuing, Philip. 4. 15. Lastly, by this occasion of *non residence* and pluralities, many sufficient and profitable men are excluded, who would labour willingly in the Lords vineyard, but that no man hireth them. It is not in this case, as when the halt and lame waited about the poole of Bethesda to be healed: euery one as hee was strongest, stepped in first, and the diseased creeple was excluded, Ioh. 5. 7. for many that are lame in respect of their gifts, doe thrust into the poole of the Church, before others that are sounder. And as the fort of Sion, was held by the blind and lame against Dauid, 2. Sam. 5. 8. so is the Sion of the Church occupied by some both blind and lame in their gifts, and the Seers are kept out. Thus that saying of S. Paul is fulfilled now a daies: *They exclude you, that you should altogether loue them*, Gal. 4. 17. They which appropriate many Churches to themselues, exclude the people from other Pastors, that they should onely depend vpon them.

4. A fourth allegation and excuse will be this, that many doe giue necessarie attendance vpon their Lords, in their families, and in doing seruice vnto great men, and so are forced to be absent from their Cures. But as the former excuse sauoured of couetousnesse, so this of ambition. It bewraieth a discontented and aspiring minde: for if the Apostle S. Pauls rule were followed, *Godlines is great riches, if a man be content with that he hath*, 1. Tim. 6. 6. such would set vp their rest, being thankfull for that lot & portion, which God hath sent them, not ayming at a fairer marke. And, if they which thus alleadge would throughly examine themselues, they will find, that it is not the loue of the seruice or attendance which they giue, but their own aspiring mind, which drawes them from their Cures: they seeke with Diotrephes, to haue the preheminence among their brethren, and by their seruice to attain vnto the highest places of the church. Otherwise Noble men might be serued with those, which haue no charges; at the least they might haue their turnes, as the Chaplins of the Kings Maiesties honourable housholde, and so need not, notwithstanding their attendance to be long absent from their flocks: for it seemes an vnreasonable thing, that they should receiue their wages in one place, and performe their seruice in an other. Concerning this ambitious desire of men in aspiring still vnto greater places, *Leo* hath a notable decree, *Epist.* 82. c. 8. *Si quis mediocritatem sedis suæ despexit, administrationem loci celebrioris ambierit, non solum à cathedra pellatur aliena, sed careat & propria, vt nec illis præsideat, quos per auaritiam concupiuit, nec illis, quos per superbiam sprevit*: If any Bishop (and by the same rule any other Minister) despising the meanes of his owne seate, doe aspire vnto the gouernment of a more famous place, he shall not onely misse of that, but want his owne, that he may neither be set ouer those whome hee ambitiously coueted, nor ouer those, whome he proudly despised. But yet this decree toucheth not those, which either, *exhortatione sacerdotum*, by the aduise and perswasion of the Ministers in generall, *Author. decret.* or *maiorum authoritate inducti*: beeing induced by the authoritie of the chiefe gouernours, *Pelag.* 2. *Epist.* 2. are called and remooued from their places: otherwise for Pastors to frequent cities, and to liue in famous places, absenting themselues from their charges, to hunt for greater preferment, it affordeth them no excuse, but maketh them

them more inexcusable: As it was well decreed in the Chalcedon Councell, *Can. 23. de Clericis, qui diutius in vrbe Constantinopolitana immorarentur, decreuit Synodus, &c.* Concerning Clergie men, which stay long in the Citie of Constantinople, the Synod hath decreed, that the defender of the Church of Constantinople, doe commaund them to depart, and if they be vnwilling, compell them. Thus much by occasion of Eliabs wordes to Dauid, reprooving him for leauing of his sheepe, of these three points: 1. of the necessitie of the presence of the Pastors with their sheepe: 2. vpon what iust occasions they may be absent: 3. what excuses of absence are not sufficient. Now further, because it is said before that Dauid had left his sheepe with a keeper, v. 20. and Eliab asked with whom he had left his few sheepe, v. 28. as seeming to rest satisfied for that, if hee had deputed any in his place to take care of his sheepe: this question also would briefly be touched, whether the Pastors absence may be fully and sufficiently supplied by the deputation of others in their steed.

16. Quest *Whether the Pastors absence may be supplied by others.*

Against this custome of substituting others which are called Vicars or Curates in the Pastors place: first, that place in the Gospel is vrged by *Damasus*, of the good shepheard, which calleth his owne sheepe by name, and leadeth them out: and the sheepe heare his voice: they know not the voice of a stranger, Ioh. 10. 3. and he prooueth the same by the example of our Sauiour, *Ipse, ipse inquam vnum perditum, quaesiit, inuenit, & propriis humeris reportavit:* he, euen he himselfe I say, did seek the lost sheepe, and found it, and carried it home vpon his owne shoulders. Luk. 15. 5. *Damas. Epist. 4.* the consideration hereof, gaue occasion that it was thus decreed, *Praecipimus, ne conductitos presbyteris Ecclesia committantur:* We enioyne that Churches be not committed to hireling Priests. *Eugen. decret. 1.*

2. An other reason may be grounded vpon the Apostles words, 1. Cor. 9. 7. *Who feedeth a flocke, and eateth not of the milke of the flocke?* A wrong then is done vnto such as are Vicars and Deputies, that labouring in feeding of the flocke, they should not eate of the milke of the flocke: they doe the seruice, and an other taketh the reward: wherein a double wrong is committed: for both the people is wronged, who do giue, and receiue not: whereas the Pastor and the people ought to communicate in the matter of giuing and receiuing, Philip. 4. 15. the one to giue spirituall and receiue temporall things, the other to giue temporall, and receiue spirituall: likewise the poore Curate is wronged, that laboureth for an other: he endureth the heat of the day, and the other goeth away with the penie. It would be considered, whether that place of Saint *Iames* touch them not, concerning the keeping backe of the hire of the labourers, which haue reaped your fields: Iam. 5. 4. for this is the Lords harueft wherein they labour, and much more worthy are they of their hire, then he that laboureth in the corne.

3. The Fathers of the Church haue in times past iudged it an vnnaturall thing, that a Pastor should put forth his sheepe to an other to feed. *Damasus* compareth them thus: *Meretricibus similes videntur, qua natos statim infantes suos, alijs nutricibus educandos tradunt, vt suam cetius libidinem expleant:* They seeme to bee like vnto harlots, which doe put forth their infants, as soone as they are borne, to other nurses to bring vp, that they may sooner fall to lust againe. And *Espencaeus* alleadgeth this saying out of one *Peraldus, Valde ridiculus fuerit, qui vxorem ducat frigidus, cius vicaria modo opera fœcundanda fiducia:* He were a vaine man, that would marrie a wife beeing vnapt for generation, trusting that she may become fruitfull by an others helpe: So hee resembleth them, that are married and espoused to a Church, and vse the helpe of others in getting spirituall children vnto God. *Espenc. lib. 3. digress. ad 1. Tim. c. 22.*

4. Beside this great inconuenience followeth by such substitutions, that Church duties are neglected, spirituall exercises intermitted, and Pastors careleese of their own calling, entangle themselues with other temporall affaires: the Apostle saith, *No man that warreth, entangleth himselfe with the affaires of this life,* 2. Timoth. 2. 4. much more should he that is entered into Christs seruice and warrefare, neglect this spirituall businesse, and emploie his time otherwise. For according to the saying of the Poet, *Excussi*

cuſſi proprij, aliena negotia curant, they which neglect their owne, doe meddle with buſineſſe not appertaining vnto them: of *S. Peter* they are called ἀλλοτριεπίσκοποι, intent vpon other mens matters, 1. Pet. 4. 15. 3. Herein alſo I could wiſh, that our righteouſneſſe exceeded the righteouſneſſe of the Scribes and Phariſies: *Eſpencem* before named, a graue writer of that ſide, alleadgeth this out of *Eckius*, who though an enemie vnto the truth, yet thus complained of the abuſe among them: *Noſtrates prælati Apoſtolicum ordinem inuertere, dum ſpiritualia grauiora, quam quæ ſubeant, rati, in Pontificalibus Suffraganeorum, in Iudicialibus Officialium, in abſoluendis peccatoribus Pœnitentiariorum ope vtuntur, in prædicatione Monachum aliquem præferunt*: Our Prelates do inuert the Apoſtolike order, while, thinking ſpirituall things too heauie for them to vndergoe, they vſe the helpe of Suffraganes in their Pontificiall duties, of Oficials in matters of iudgement, of Penitentiaries in abſoluing of ſinnes, in preaching they ſet out ſome Monke: but if any temporall buſineſſe fall out, or matter of profit, that is to be referred to the Biſhop himſelfe. *Eck. hom. 2. de Stephan.* And hee which ſeeth not that ſuch kind of deputations hath done much hurt both in Eccleſiaſticall diſcipline, and ciuill gouernment among vs obſerueth nothing.

5. Further, it is very euident and apparant, that the ſubſtitution of Curates and Vicars hath in times paſt beene the occaſion of bringing in one deuiſe, that I feare me will be a baine to the Church, both in our time and our poſterities: I meane, of the founding and erecting of Impropriations: for when the Laitie ſaw, that the Cleargie men poſſeſſing many benefices, did ſubſtitute in their places poore Curates, for a ſmal ſtipend or ſalarie, doing little or nothing themſelues, they were glad to take the hint, and deuiſed to alienate the tithes of Churches to ſecular vſes, and to endow (I might rather haue ſaid vndoe) Vicarages with ſome ſmall rythes.

6. Laſtly, I would that ſpeech of *Iodocus* a famous preacher ſometime of France, were well remembred, who though hee ſpake pleaſantly, yet vttered the truth: that ſuch as did feede their ſheepe by vicars, *adibunt per vicarios paradiſum, in perſona inferos*: ſhall goe into heauen by their vicars, but into hell in their owne perſon: *Eſpencæus* writeth, that beeing a young man, he had heard *Iodocus* often to inculcate this ſaying in his ſermons: for why is it not as well iuſt with God to reward idle careles parſons by their vicars, as for them to doe their dutie by Vicars?

But this notwithſtanding, which hath beene ſaid, againſt the perpetuall ſubſtitution of Vicars and Curates, yet all deputation is not to be taken away in the Church; for as in the Commonwealth and Ciuill ſtate, the King and cheife Magiſtrate cannot poſſibly doe all himſelfe, but muſt needes haue officers and miniſters, to whome we are commaunded to yeeld obedience, as ſent of him, (1. Pet. 2. 14.) and he of God: So alſo in Eccleſiaſticall affaires, it is fit there ſhould bee ſubordinate miniſters for the neceſſitie of the Church. As Moſes going vp to the mount, left Aaron and Hur his deputies, Exod. 24. 14. So the Euangeliſts were the Apoſtles ſubſtitutes, for them & in their place to teach and exhort the people: as S. Paul ſent Timotheus to Theſſolonica, to ſtabliſh and comfort them touching their faith, 1. Theſſ. 3. 2. ſo he left Titus at Creta, *to continue to redreſſe the things that remaine*. Tit. 1. 5.

But in theſe ſubſtitutions in Eccleſiaſticall duties, theſe three conditions are requiſite: 1. That they ſhould not be perpetuall but for a time, during the neceſſarie occaſion of the Paſtors abſence: which neceſſitie beeing ſerued, the Paſtor ſhould haue a deſire to returne and viſit his flocke: and to ſay as S. Paul to the Romanes, *I long to ſee you, that I might beſtowe vpon you, ſome ſpirituall gift*, Rom. 1. 11. and as Greg. Nazian. did write to the Bizantines, *deſydero vos filij, pariq; à vobis menſura, deſideror*: children, I doe long for you, as you in like manner long for me. A good Paſtor, as one ſaith, ſhould be like vnto an olde beaten hare, *longa curſitatione defeſſus, cubilibus ſuis emori*, beeing wearie of long chaſing abroad, to returne home, and to die as it were in his owne borrow. *Eſpenc. vbi ſupra.*

They muſt haue a care, when they are neceſſarily called from home, to leaue in their place, ſuch as are ſufficient to guide the people, and to inſtruct them in their abſence: not to make ſuch a bad choiſe of their Curates, as Ieroboam did of his Prieſts, of

the loweſt of the people, which were not Leuites, 1. Kin. 12. 31. that is not inſtructed in the law of God: but to refuſe (with Iob) to ſet ſuch with the dogges of their flock, Iob 30. 1. not to commit the ouerſight of their flocke vnto ſuch. *Ambroſe* to this purpoſe, thus writeth to the Biſhop of *Come*: *Comenſium iampleriq; coperunt credere miniſterio tuo, ſed qui dedit credentes, & adiutores dabit, quo & tibi excuſandi auferatur neceſſitas, & mihi crebrior tua præſentiæ refundatur gratia.* Moſt of the people of *Come* haue begunne to beleeue by your Miniſterie, but hee that gaue them to beleeue, ſhall giue vnto you helpers, that the neceſſitie of excuſe may be taken from you, and that I may oftner inioy your preſence. *Epiſt.* 5. It ſhould ſeeme that this godly Biſhop, beeing much deſired by *Ambroſe*, excuſed himſelfe, that hee could not come, hauing none meete for to ſupplie his place at home: and therefore *Ambroſe* thus writ vnto him.

3. They which are thus ſubſtituted in the Paſtors abſence, beeing as it were his coadiutors and fellow helpers, ſhould receiue ſufficient maintenance from the flock: and not bee ſhifted off with a tenth part or leſſe, of the Paſtors ſtipend: the ordinary Gloſſe vpon *Gratian*, fitly to this purpoſe applyeth that text in Moſes, Deuter. 23. 25. that no man ſhould put his ſickle into an others corne, *hac meſſis noſtra eſt, & vos vultis falcem in eam mittere:* this is our haruеſt (ſay they which inſtruct the people) and you which take no paines, will thruſt in your ſickle. Againe, the Apoſtle ſaith, *They which waite on the altar, muſt be partakers of the altar*, 1. Cor. 9. 13. *nunquid de eo, cui non ſeruiunt?* What, ſhall they then liue of that altar, which they doe not ſerue? *Gloſſ. in Grat. cauſ.* 13. *qu.* 1. *can.* 1. But of theſe digreſſions ſufficient, now I will returne vnto the text.

17. Queſt. v. 29. *Of Dauids words to his brother, Haue I not buſineſſe.*

1. The Hebrewe phraſe is, *is there not a word, or matter:* for ſo the word *dabar* is taken for both: which *Vatablus* expoundeth, as though he ſhould ſay, they were but his words, hee had done nothing? but Dauid would not ſo extenuate the buſineſſe, which hee had in hand, or ſeeme to call in that which he had ſaid. 2. Some giue this ſenſe: is it not a common brute in euery ones mouth? what haue I done then more then other? *Mar.* and the *Chal.* inſinuateth ſo much, reading thus; *is it not a word which I haue ſpoken?* but Dauid ſeemeth to take no knowledge here of any ſuch thing, which he had heard or ſaid in the campe, neither doth Eliab obiect vnto him that, but onely findeth fault with his comming to the campe: wherein Dauid goeth about to ſatisfie him. 3. Others make this the meaning: I haue not ſpoken words onely, but I will performe it in deede, and ſo would read it without an interrogation: *this is not a word*, that is, *onely: Pellic.* but this had beene to exaſperate his elder brother more, if hee ſhould before him haue ſhewed his purpoſe: whoſe anger Dauid with a peaceable and milde anſwer declineth. 4. Some doe vnderſtand it of the word or commaundement of God, he came not of his owne head, as Dauid ſaith afterward to Goliah, *I come vnto thee in the name of the Lord of hoſts*, v. 45. *Borrh.* but Dauid ſawe that his carnal brother was not fit, to haue any ſuch ſecret concerning Gods counſell to be reuealed vnto him. 5. Wherefore, *dabhar* is better here tranſlated, matter, cauſe, or buſineſſe: & ſo Dauid excuſeth himſelfe becauſe hee came about his fathers buſineſſe, and of his meſſage. *B. G. Iun. Oſiand.* 6. But in that Dauid giueth place to his brothers wrath, and doth not anſwer him againe, but goeth away from him, it teacheth vs, not to adde fire to fire, rage to rage, but to giue way for the time, and to beare with our brothers infirmities: as Saint Peter ſaith, *Not rendring euill for euill, nor rebuke for rebuke: Martyr.*

18. Queſt. v. 34. *Of Dauids confidence to goe againſt Goliath, vpon his former experience of Gods aſſiſtance.*

1. Dauid vſeth three reaſons to perſwade Saul, that he ſhould ouercome the Philiſtim: firſt, from his former experience, in that he had in the defence of his flocke ſlaine a lion and a beare: ſecondly, he buildeth vpon Gods couenant, he was circumciſed, and ſo within Gods couenant and protection; the other was vncircumciſed, and

ſo

ſo a ſtranger from the couenant: thirdly, from the ſinne and blaſphemie of Goliath, for the which the Lord would be reuenged of him. *Martyn.* 2. But whereas Dauid hauing experience of two former deliuerances out of two great dangers, doth aduenture vpon the third, this example is not ſimply to be imitated by vs, that we ſhould in like manner animate our ſelues by former experience, to enterprize things beyond our power: for Dauid beſide his experience, had alſo the word of God for his warrant, both by the Prophet Samuel, that he ſhould be king of Iſrael, and by the ſecret inſtinct of the ſpirit, which ſtirred him vp to this action. *Mart.* There be two things therefore which muſt concurre, to make the argument of experience ſtrong: firſt, that we haue a good cauſe, as Dauid here had, and that we are warranted by our calling, as Dauid was, beeing appointed to be the captaine of the Lords people: herein the children of Beniamin failed, who maintaining a bad cauſe, did flatter themſelues becauſe they had twice ouercome the Iſraelites, they ſhould fall before them ſtill, Iud. 20. 32. ſecondly, we muſt alſo haue the warrant of Gods word, for our faith muſt bee built vpon the word: this Sampſon wanted, when hee encouraged himſelfe in his former experience, when Dalilah had cauſed his locks to be clipped off, *that he would goe out as at other times*, but he wanted the aſſiſtance of Gods ſpirit, as before: the text ſaith, he *knewe* not that the Lord was departed from him, Iudg. 16. 20. 3. Though therefore the argument of experience without the inward motion of Gods ſpirit, doth not warrant vs for a particular deliuerance, as from the famine, the peſtilence, the ſword: yet generally it is a good perſwaſion to build our confidence vpon: that we are aſſured in generall, that God will keepe vs and deliuer vs, as he hath done: as the Apoſtle ſaith, *Who deliuered vs from ſo great a death, and doth deliuer vs: in whome wee truſt, that yet hereafter he will deliuer vs*, 2. Cor. 1. 10. though alwaies, without ſome ſpeciall aſſurance, we cannot reſolue of euery particular danger.

The argument of experience of Gods mercy, how it doth aſſure vs.

19. Queſt. v. 36. *Of Dauids words, This vncircumciſed Philiſtim: whether Dauids circumciſion were a ſufficient warrant vnto him.*

1. As Dauid holdeth the Philiſtim to be without defence, beeing vncircumciſed, ſo he doth encourage himſelfe becauſe he was circumciſed, and ſo within Gods couenant. *Oſiand.* 2. But he looketh not vnto the bare circumciſion: but as it hath relation vnto the couenant: for otherwiſe there were many circumciſed carnally, that belonged not to the couenant, and many vncircumciſed, which were the ſeruants of God: *Mart.* as appeareth in Iob. 3. As circumciſion then was a marke and cognizance of Gods people, ſo is baptiſme now: as Dauids circumciſion did defend him from Goliath, ſo baptiſme doth now ſhend vs from Sathan: *Oſiand.* but not the waſhing onely of the fleſh, but as it is a ſeale of the couenant of grace in Chriſt: as S. Peter teacheth, that baptiſme prefigured in the Arke of Noah, now *ſaueth vs, not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God*, 1. Pet. 3. 21. It is ſaith then, whereby beeing iuſtified, we are at peace with God, Rom. 5. 1. which is ſealed and confirmed by baptiſme, which is the victorie of the world, 1. Ioh. 5. 4. and conſequently of Sathan.

20. Queſt. v. 37. *Whether Saul did well in ſuffering Dauid to goe and fight with Goliath.*

1. Some thinke that Saul did raſhly, hauing neither the word of God to warrant him, nor the direction of the ſpirit, to ſuffer Dauid beeing a young man to encounter with ſuch a puiſſant gyant. *Mar.* 2. *Oſiander* thinketh, that he ſpake not this, *ex fide vel pietate, ſed ex conſuetudine*, of faith or pietie, but of cuſtome. 3. I rather aporooue their iudgement, which neither thinke that Saull herein did raſhly, neither that hee did ſpeake onely of cuſtome, but that he ſawe euidently by the examples of Dauid alleadged, that God was with him: *Gen.* and ſo though not of faith, yet being conuinced by the euidence of the fact, and of zeale to the people of Iſrael, as was ſaid of him in an other caſe, 2. Sam. 21. 2. did encourage Dauid to go on in this enterprize. Saul was not ouerſeene in admitting Dauid to this combate: he had rather ſinned, if he had inhibited him to proceed in this exploit. If Saul had ſtaled Dauid from going forward, he had ſinned, hee ſinned not therefore in giuing him leaue to vndertake this ſeruice:

neither did Saul ſpeake this to Dauid, *goe, and the Lord be with thee*, of cuſtome: but though himſelfe were deſtitute of the ſpirit of God, he doth ſee the euident power thereof in Dauid, and therefore ſo he ſpeaketh vnto him: this ſuddaine change in Saul, beeing before vnwilling, and now verie forward in this ſeruice, ſheweth, that Saul ſaw now more then he did before, and ſpake out of ſome iudgement, though not from a true faith.

21. Queſt. v. 38. *Whether Dauid put on Sauls armour.*

1. They which tranſlate, *madav*, his armour, thinke, that it was Dauids armour made fit for him, which Saul had giuen him: becauſe otherwiſe Sauls armour (who was a very tall man, and Dauid but a youth) was not meete for Dauid. *Iun.* But this is not like, that the armour was fit for Dauid, becauſe as he ſaith, he was neuer accuſtomed vnto armour before: and vpon the ſudden it is not like, it could be fitted to him. 2. *Oſiander* thinketh that this armour, was not that which Saul vſed to weare himſelfe, but it was brought out of his armorie or ſtorehouſe: ſo alſo *Martyr.* But as c. 18. 4. Ionathan is ſaid to haue giuen Dauid, *madav*, his attire, that is, which he did weare, ſo is it to be taken here. 3. Others thinke, that Dauid might be now well growne, that Sauls armour might verie neere fit him: *Pellic.* but it is euident in this chapter, that Dauid was but a very youth: as Saul calleth him, v. 33. 4. Againe, *Pellican* thinketh that in thoſe dayes armour was not made ſo fit or apt for the bodie, as it is now adaies, and therefore a great mans armour might ſerue a leſſe: but, it had beene too comberſome for ſouldiers to weare armour not fit for their bodies: for ſo it would rather haue beene an hindrance and impediment vnto them, then an helpe and furtherance. 5. Therefore I rather approoue their reading, that tranſlate *madav*, veſture, or rayment, *B.G.A.P.C.* but it was not Sauls ordinarie raiment, but his ſouldiers attire: not the ſtiffe armour, but ſome other robes and ornaments, which might ſerue Dauids bodie, ſuch as Ionathan afterward beſtowed vpon Dauid, cap. 18. 4. ſo *Ioſephus* thinketh, that Saul put vpon him his owne brigandine or breſtplate: which might bee of the faſhion of Goliaths, which was of male, *kaskaſim*, like vnto fiſhes skales: which might very well ſerue for a leſſe bodie then Sauls.

22. Queſt. v. 39. *How Dauid ſaith, hee was not accuſtomed to weare armour, ſeeing hee was Sauls armour bearer.*

1. If *Iunius* opinion and iudgement be receiued, who thinketh that Dauid was not receiued into Sauls ſeruice, nor made his armour bearer, till he had done this exploit againſt Goliath, and ſo the hiſtorie to be tranſpoſed: then the ſolution of this doubt is eaſie, that it was no maruell, that Dauid beeing brought vp among ſheepe, had neuer tried to goe with armour: but herein I muſt needs diſſent from that reuerent learned writer, as hath beene partly ſhewed before, qu. 7. and ſhall bee further diſcuſſed toward the the ende of this chapter, qu. 30. for immeditely after this victorie Saul hated Dauid, and ſuffered him no more to returne, c. 18. 2. 8. but at the firſt entertainement of Dauid, Saul loued Dauid, c. 16. 21. and he returned againe to his father. c. 17. 15. 2. Therefore the better anſwer is, that though Dauid had beene afore appointed to bee Sauls armour bearer, yet it ſeemeth, that he had neuer gone with him to any battell, before he returned to keep his fathers ſheepe, and ſo had no cauſe to vſe any armour himſelfe. *Oſiand.*

23. Queſt. v. 39. *Why Dauid put off Sauls armour and weapons.*

1. Dauid would haue vſed them, if they had beene meete for him, but perceiuing that they would be rather an impediment vnto him, then an help, he laieth them aſide: wherein appeareth Gods prouidence, that would not haue Dauid vſe any externall defence, that the glorie of the victorie might onely redound vnto God. *Martyr.* 2. And further, as there was a difference betweene the ſpirits of Dauid and Saul, wherewith they were ledde, ſo alſo their armour was diuerſe, Saul truſting to his helmet & breſtplate, but Dauid repoſing his confidence vpon God. *Bor.* 3. Herein Dauid was a figure of Chriſt, who not by outward pompe and worldly power, but by ſpirituall wea-

weapons conquered Sathan. *Oſiand.* 4. This example of Dauid is no warrant to the phantaſticall opinion of the Anabaptiſts, who doe not thinke it lawfull for Chriſtians, to weare any armour, or to wage battells.

24. Queſt. v. 40. *Of Dauids weapons which hee vſeth.*

1. Dauid taketh onely his ſling, and certaine ſmooth ſtones: for by ſuch meanes the Lord bringeth to paſſe mightie things: as Moſes with his rodde brought waters out of the rocke, Elizeus with ſalt healed the waters, Chriſt with ſpittle cured the blind: that the glory and power of God might be made more fully manifeſt in the bleſſing of ſo ſimple meanes. *Martyr.* 2. Theſe weapons Dauid vſeth, wherein as it ſeemeth the Iſraelites exerciſed themſelues, hauing beene forbidden by the Philiſtims the vſe of all yron weapons. *Pellican.* 3. Hee taketh more then one, euen fiue ſtones, that if at the firſt throwe he failed, he might caſt the ſecond, and ſo the third if neede were. *Oſiand.* 4. The typicall application of theſe fiue ſtones to the fiue bookes of Moſes, whereby Sathan is vanquiſhed, is ſomewhat farre fetched, and therefore I will not ſtand vpon it. *Pellican.*

25. Queſt. v. 42, 43. *Of Goliaths approaching vnto Dauid, and of his ſpeech.*

1. Goliath diſpiſeth Dauid for three things, becauſe he ſawe he was a youth, and wanted ſtrength: faire and comely, and ſo effeminate without courage: and beſides, he was vnarmed, and not well weaponed. *Mar.* 2. He curſeth Dauid by his gods: as it is too common a thing among ſouldiers to beginne their battell with curſing: *Oſiand.* euen as the Papiſts doe curſe vs with their bell, booke, and candle, in the name of their gods and idols. *Mar.* 3. Goliath breatheth nothing, but inhumane and ſauage crueltie, to giue the fleſh of Dauid to the birds of heauen, and beaſts of the field: wherein the Goliath of Rome imitateth him, in ſuffering the bodies of the Saints and Martyrs to lie vnburied, nay which is more, he raketh in their graues and pulleth out their bones. *Mart.* 4. But *Ioſephus* is here deceiued, and putteth to the text, who imagineth, that after Goliath had ſaid, *Am I a dogge*, Dauid made anſwer, *Yea, worſe then a dogge:* and that Goliath was thereupon further incenſed, and vttered thoſe threatning words: for it appeareth by the text, that Goliath had firſt made an ende of his ſpeech, before Dauid began to anſwer him.

26. Queſt. *Of Dauids anſwer vnto Goliath.*

1. Dauid is confident vpon God, both acknowledging his power, hee was the Lord of hoaſts, and had all creatures viſible and inuiſible at his commaund, to be reuenged vpon his enemies: as alſo he was aſſured, as of the power of God, ſo of his readie helpe, who had entred into a league and couenant with his people, and had in former times wrought wonderfully with them, and promiſed to be with their armies. 2. And Dauid confidently vpon this ground, both of Gods power, and gracious aſſiſtance, pronounceth three things to fall out: that God will deliuer the Philiſtim into his hand: ſome doe tranſlate the word *ſagar*, *ſhall cloſe thee in myne hand: A. V. S.* but it rather ſignifieth to deliuer, as it is taken, c. 23. 11. *Will the Lords of Keilah deliuer mee vp into his hands?* and ſo read here *Chald. Pagn. Iun. Lat.* ſecondly, he ſaith he ſhall take off his head: thirdly, he propheſieth of the ouerthrowe of the whole hoſt of the Philiſtims, that hee will giue their carkaſes to the foules of heauen. 3. Now Dauid knewe that theſe things ſhould fall out, partly by ordinarie, partly by extraordinarie meanes: the ordinarie were two, the badneſſe of Goliaths cauſe, who had railed vpon the God of the hoaſt of Iſrael, and therefore God would not ſuffer ſuch blaſphemie to goe vnpuniſhed: and the ende, that all the world might knowe, that the true God was worſhipped and ſerued in Iſrael: and the extraordinarie meanes was the ſpirit of propheſie, which Dauid was endued with, whereby hee could foretell of the manner of Goliaths deſtruction, and that hee ſhould take away his head from him. *ſic fere Martyr.*

27. Quest. v. 49. *Of the victorie of Dauid, and the ouerthrow of Goliath.*

1. Goliath at the first called Dauid vnto him, but beeing prouoked by his speech, he maketh hast toward him: then Dauid speedily put a stone into his sling, and hit him in the forchead, and ouerthrewe him: wherein three things are admirable: first, that Dauid at the first throwe could hit so vncertaine a marke: for Goliath stood not still, but was in motion: secondly, that with a small stone he did ouerturne such an huge bodie: thirdly, that the same entring into his forehead did slay him out-right: *Mart.* This was done by more then Dauids skill, though he were expert in slinging, as it is said of the Beniamites, that they could cast a stone at an haires breadth, and not faile, Iudg.20.16. for the Lord directed the stone, and gaue such strength vnto it: *Pellican.* it light vpon his forehead the place of sense: *Borr.* yea it peirced into his braine: *Iosep.* the word *tabah* signifieth to sinke, as when a thing is drowned in the water: so easily the stone entred, as into the water: *Iun.* and was all hid in his forehead. 3. Thus it pleaseth God to vse weake meanes, to confound the strong: as Shamgar with an oxe goad slewe sixe hundred, and Samson with the iawbone of an asse, a thousand of the Philistims. 3. Some of the Fathers, which ascribed too much to the externall signe of the crosse, giue this note, that Goliath was smitten in the forehead, because it was not fensed with the signe of the crosse: to this purpose, *Ambr. ser.*88. But then the badg of their profession was not in the forehead, but in their foreskinne: the Israelites were no more signed there then the vncircumcised Philistims: but herein *Augustines* iudgment is to be preferred, *Serm.*33. who speaking of signing with the Crosse, saith, *Deus non delectatur pictoribus, sed factoribus:* that God is not delighted with painting of the crosse, but with doing: that is, beleeuing in the Crosse, and liuing thereafter. It was not then the bareneſse of Goliahs forehead, but the force of Dauids faith, that obtained this conquest: as Dauid is numbred among those that by faith subdued kingdomes, Heb.11.32. *sic fere Mart.* 4. Further, in that Dauid did cut off Goliaths head with his owne sword, it sheweth that God doth oftentimes turne the enemies swords vpon themselues: as the arts and disciplines which were inuented by the heathen, the Christians vse as helps to conuince them of blindnes and ignorance: the canons, decrees, testimonies of the fathers, which the Papists stand vpon, the Protestants apply against their errors, *ex Maryr.* 5. And as Dauid here cutteth off Goliaths head with his owne sword, so Christ doth conuince the wicked by the testimonie of their owne conscience: as the Apostle saith, Their *conscience* also bearing witnes, and their thoughts accusing one another, or excusing, Rom.2.15. *Borrh.*

Contr. Of the signe of the Crosse.

28. Quest. v. 54 *Of the carrying of Goliaths head to Ierusalem.*

1. This Dauid did not with ostentation to get praise to himselfe, but to stirre vp the people by the sight of this monument, to giue praise vnto God: *Mart.* neither did he care for the spoyle of the enemie, as souldiers vse of a couetous minde to rifle those which are slaine: but he contented himselfe with these monuments of the aduersarie, that the praise of God might be set forth thereby. *Pellican.* 2. Some take Ierusalem to be the same, that Nob was, where we read that Goliaths sword was laid vp, c.21. but it is euident, Isa.10.32. that Nob and Ierusalem were two diuerse places. 3. *Iosephus* somewhat inuerteth this narration: for he saith, that Dauid laid vp Goliaths head in his tent, and consecrated his sword vnto God, *l.6.c.*11. but the text saith, that he carryed his head to Ierusalem, and laid vp his armour in his tent. 4. But it seemeth that Dauid presently did not carrie Goliaths head to Ierusalem, but afterward, when at the beginning of his raigne, he remooued the Arke to Ierusalem, 2. Sam. 6. *Iunius.*

5. But this laying vp of Goliaths head in Ierusalem, is no warrant for the Papists to reserue their reliques and bodies of Saints, and other their monuments: for Dauid did this by the warrant of Gods word, and the direction of his spirit: againe, this was peculiar onely vnto those times, when the people were trained vp also vnder other rudiments and ceremonies: as the Lord commanded the Tables of stone, the pot of Manna, and Aarons rod to be kept, to be a monument to the people of Israel: further, these things were then reserued to a farre diuers ende, not to be adored and worshipped,

Contr. Against the laying vp of Reliques.

ped, but to be a memoriall onely to the people of the Lords deliuerance: but the Romaniſts doe groſſely yeild adoration to ſuch things. *Mart.*

29. Queſt. v. 54. *What Tabernacle Dauid laid vp Goliaths armour in.*

Whereas c. 21. mention is made of the ſword of Goliath, which was laide vp in the Tabernacle before the Lord, this doubt ariſeth how Dauid is ſaid to lay it vp with the other armour of Goliath in his owne tabernacle. 1. Some thinke, that he laid the vp firſt in his tent, which he had in the campe: or in his owne houſe at Bethlehem: *Vatab.* and that afterward from his owne tabernacle they were carried to the Lords tabernacle: *Oſiand.* but it is not like that Dauid comming as a ſtraunger to the campe, had their any tent of his owne: and to Bethlehem he returned not, c. 18. 2. 2. Some take it for the Tabernacle of God, that Goliaths armour was at the firſt laid vp there: *Pellican.* but it had beene improper to call Gods tent, Dauids tent. 3. Others therefore are of opinion, that Goliaths armour and weapons were diuided, that his armour was kept in Dauids tent, but his ſword was laide vp in the Tabernacle of God: *Kimc.* but the word *celee* comprehendeth generally as well his weapons and armour, and therefore it is like, there beeing no ſpeciall mention made of Goliaths ſword, that it was placed and laid vp among the reſt of his armour.

4. Therefore the more likely opinion is, that this is vnderſtood of that Tabernacle, which Dauid prepared and pitched for the Arke at Ieruſalem, 2. Sam. 6. 17. and 1. Chron. 15. 1. which is called his tabernacle, becauſe he prouided and prepared it for the Arke: here then a *prolepſis*, that is, a preuenting of the ſtorie, is to be admitted: Dauid is ſaid to doe that here, becauſe it belongeth to the argument of the ſame ſtorie, which he did afterward, when he brought the Arke to Ieruſalem: ſo the like, Exod. 16. 34. whereas Aaron is ſaide to haue placed the pot of Manna before the Teſtimonie, which was not yet made: neither did Aaron then place it there, but afterward, *ſic Iun.* In the meane time it is like, that the armour of Goliath was laid vp in the Tabernacle of the Lord at Nob, from whence Dauid receiued the ſword of Goliath, c. 21. which afterward be put in the Tabernacle at Ieruſalem. Reconcil.

30. Queſt. v. 55. *How Saul could be ignorant of Dauid whome hee had made his harneſſe-bearer before, asking, Whoſe ſonne he was.*

1. *Iunius* thinketh, as is ſhewed before, queſt. 22. that Dauids encounter with Goliath went before his firſt entertainment with Saul, and ſo his opinion is, that this ſtorie is tranſpoſed: and that Saul had no knowledge of him before, when he asked this queſtion. But this interpretation cannot ſtand: for theſe reaſons: 1. becauſe it is ſaid, c. 18. 2. *that Saul tooke Dauid that daie, and would not let him returne to his fathers houſe:* immediatly after this exploit Saul kept him with him: but if Dauid had firſt encountred with Goliath before his entertainment with Saul, it had beene vntrue: for Saul ſent vnto his father for him, c. 16. *Iunius* anſwereth, that this v. c. 18. 2. is to be referred to the ſtorie, c. 16. of Sauls ſending vnto Iſhai for his ſonne, and that day is to be vnderſtood: and therefore he beginneth the 18. chapter at that verſe. But this conſtruction ſeemeth very ſtraunge, after ſo long interruption and breaking off, to referre *that daie*, rather to the chapter precedent, then to the verſe precedent: where mention is made of the knitting of Ionathans heart to Dauid: eſpecially ſeeing there is no particular mention made of any day, c. 16. 19. when Saul ſent for Dauid. 2. After Dauids firſt entertainment Saul loued him, c. 16. 21. but immediatly after this victory, when they returned in triumph, and the women commended Dauid beyond Saul, Saul thereupon was exceeding wroth, and beganne to be iealous of Dauid, c. 18. 7. 8. *Iunius* anſwereth, that this meeting of the women playing and ſinging, was at ſome other time, when Saul returned from vanquiſhing the Philiſtims, and not from the ſlaughter of Goliath. But this cannot be: for Dauid is ſaid to haue returned then from the ſlaughter of the Philiſtim, c. 18. 9. which *Iunius* tranſlateth, *Philiſtims* in the plurall, otherwiſe then in the originall, to auoid that obiection: and when is it like elſe, that they ſhould giue the preheminence to Dauid, but immediatly after the ſlaughter of Goliah,

when yet the memorie thereof was freſh? 3. Preſently after this triumph Saul beeing afraid of Dauid, put him from him, and made him Captaine ouer a thouſand, c.18.13. and he was no more his harneſſe-bearer, but he ſet him ouer his men of warre, v. [illegible] after this firſt entertainment he was his armour bearer: therefore Dauids firſt ſeruice vnto Saul, went before this combate with Goliath. 4. Dauid the morrow after the triumph (Saul beeing in his fitt) is ſaid to haue plaied with his hand like as at other times, chap.18.10. but if Dauid had not beene before entertained, he ſhould not haue vſed to plaie before Saul at all. 5. We are not eaſily to admit ſuch diſorder and confuſion in the ſacred ſtories, without great cauſe, and ſome apparant inconuenience & abſurditie, which cannot be auoided, without ſuch diſlocation of the ſtorie: but no ſuch thing is feared here: therefore vpon theſe reaſons, I can no waies giue aſſent vnto *Iunius* in this place.

Therefore holding the order of the ſtorie to haue beene ſo done in time, as it is ſet downe: there are diuers ſolutions of this doubt: how Saul could poſſibly be ſo ignorant of Dauid, by whom he had receiued ſuch comfort in his agonies and fitts. 1. Some thinke, that Saul knew Dauid, but not who his father was: but that is not ſo: for he had ſent to Iſhai by name for his ſonne, c.16.19. 2. Others ſuppoſe, that hee knew his fathers name, but now enquireth of his tribe and familie: but Saul knew that before alſo, it was told him before, that Iſhai his father was a Bethlemite. c.16.18. 3. *Kimchi* thinketh that he enquireth after the qualitie and condition of his father, whether he were a warlike man, hauing ſuch a valiant ſonne; but the text ſheweth, that he asked ſimply whoſe ſonne he was, not what manner of man his father was. 4. Some aſcribe this forgetfulneſſe of Saul to the multitude of affaires, wherewith kings are occupied, and ſo grow obliuious, *Vat.* ſome to the abſence and diſcontinuance of Dauid, who was now againe reduced to his paſtorall life. *Oſiand.* But it is moſt like that this is to be imputed to Sauls diſtempered braine, that was oftentimes moleſted with madde and frantike fitts, and ſuch perſons, as we ſee by experience grow ſo obliuious, that for the time they forget their neareſt acquaintance and freinds: and for Abner, it is no maruell, that he beeing a martiall man, and hauing occaſion often to be abroad, tooke no ſuch ſpeciall notice of Dauid. *Mar. Pel.* Any of theſe, eſpecially the laſt, may be rather held to be the cauſes of Sauls forgetfulnes and obliuion, then to imagine the ſtorie to be tranſpoſed.

CHAP. 18.

1. Queſt. v. 1. *Of the freindſhip betweene Ionathan and Dauid.*

A deſcription of true friendſhip.

THree things are here expreſſed in this verſe, the occaſion of this loue and friendſhip, the firmeneſſe of it, Ionathans ſoule was knit with the ſoule of David; the faithfulneſſe of it, hee loued him as his owne ſoule: which three are requiſite in true friendſhip. 1. The occaſion was generall, the vertue and value of Dauid, and the great grace that was in him both in his doings, and ſayings, and the particular ſimilitude & likeneſſe in them of religion, loue of their countrey, valure: for both of them, Ionathan c.14. and Dauid here, had aduentured their liues in the defence of Gods people. There are three things, which engender freindſhip; profit, pleaſure, vertue: the firſt two doe not beget true freindſhip: for as ſoone as the profit or pleaſure ceaſeth, freindſhip is gone: but vertue onely maketh loue and freindſhip to continue. *ex Martyr.* 2. Therefore Ionathans freindſhip beeing grounded vpon Dauids vertue, remaineth firme, and continueth, their hearts were, as it were, tied and linked together: nothing but death could ſeparate that mutuall loue: nay, after Ionathans death, Dauid remembred the league betweene them made, in ſhewing mercie vnto Ionathans poſteritie: now whereas two things are required in freindſhip, as *Ariſtotle* ſheweth

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in his Ethicks, that it ſhould be mutuall of one toward the other, which is the difference betweene loue and freindſhip: for one may loue, where he is not loued again: but freindſhip alwaies reboundeth the like good will againe: the other thing is, that this mutuall loue be made apparant and profeſſed betweene them: for there may be ſecret good will, and inclination of affection betweene two, but before it be profeſſed and protested betweene them, it is not properly freindſhip: both theſe concurred in this freindſhip: for Ionathan loued Dauid, and was beloued againe: and they profeſſed this freindſhip by making a mutuall league. 3. Then the third thing followeth obſerued in this loue, that is, the force and efficacie of it: Ionathan loued Dauid as his owne ſoule, that is, wiſhed as well vnto him, as to himſelfe: he loued him, not that he expected good from him, but to haue one, whom he might doe good vnto. Therefore *Seneca epiſt. 9. ad Lucil.* doth worthily reprooue *Epicurus* deſcription of a freind: that a man might haue one, *to helpe him when hee had needs, to ſit by him when he was ſick, &c.* and he well ſaith, *longe ſuavior eſt amicitia, quæ prodeſt alteri, quam qua iuvatur ab alio*: that freindſhip is ſweeteſt, which helpeth an other, rather then is helped of an other: ſo here Ionathan loueth Dauid for his owne ſake, that he might ſhew loue and kindneſſe vnto him. *Ariſtotle* in part defineth freindſhip well: *bene velle alicui, non tui, ſed ipſius cauſa*, to wiſh well vnto a man, for his cauſe, not thine owne: as here Ionathan wiſheth well vnto Dauid. But this is not all, yet there is a further thing to be conſidered: that a freind is not to be loued for his owne good, but *propter Deum*, for Gods cauſe: *ex Martyr.* for God was the worker of this freindſhip betweene Ionathan and Dauid: that he neglecting his owne eſtate, and hope of the kingdome, and with the euill will alſo of his father, yet fauoured Dauid: *Pellic.* wherein Gods prouident care appeared toward Dauid, that hee might haue a freind in Sauls court, to reueale his counſells and intendements from time to time againſt Dauid. *Borr.*

2. Queſt. v. 1. *Whether there be not degrees of loue notwithſtanding that precept, that we ſhould loue our neighbour as our ſelfe.*

1. Some thinke, that as Ionathan is here ſaid to loue Dauid as his owne ſoule, that is, as himſelfe, ſo we are bound by the commandement euery one to loue his neighbour: becauſe it is ſaid, *Thou ſhalt loue thy neighbour as thy ſelfe*: *Oſiand.* but this precept doth not take away the degrees of loue: for then there ſhould bee no ſpeciall freindſhip among Chriſtians: the precept then is to be vnderſtood, not of the quantitie of loue, that we ſhould loue euery one that is our neighbour, in that degree and meaſure of loue, which we loue our ſelues: for that were vnnaturall, for a man not to preferre himſelfe before an other: but of the qualitie and condition of loue: that we muſt loue our neighbour with the ſame ſimplicitie and true affection, wiſhing him no more hurt, then to our ſelues.

2. But that there is euen in Chriſtianitie a difference of loue, and that a ſpeciall and peculiar freindſhip with one more then with an other, may ſtand with religion, it may be thus ſhewed: our Sauiour Chriſt himſelfe whoſe affections were moſt pure, did loue one of the Apoſtles beyond the reſt: *Iohn* is called the Apoſtle in the Goſpel, whom Ieſus loued: further, S. *Paul* ſaith, *that men ſhould firſt learne to ſhew godlineſſe to their owne houſe*, and he ſaith, *that it is an honeſt thing, and acceptable before God*, 1. Tim. 5. 4. there are degrees then in ſhewing of our loue: firſt, we are bound to thoſe, to whom nature hath made vs neare, if their euill conditions doe not diſparage the neerneſſe of their blood: if naturall loue hath ſuch preheminence, euen ſo alſo morall ciuil loue, which is grounded vpon vertue, may admit degrees.

3. Queſt. v. 8. *Of Sauls hatred toward Dauid.*

1. Saul is giuen ouer to be tormented of his owne affections: at once he is inuaded with anger, feare, and enuie, which bringeth forth hatred at the laſt: firſt, he is angrie with the women without cauſe; for they had aſcribed vnto Dauid no more then hee deſerued, for in killing Goliath, he had done as great ſeruice as ten thouſand could haue done: and they gaue vnto Saul more then he deſerued, as *Chryſoſtome* ſheweth, *homil. de Davide & Saule*: for Saul had continued 40. daies in the campe, ſuffering the

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Philistim to make his vaunts, and did nothing: yet least they should seeme altogether to disgrace Saul, they say Saul hath *slaine his thousand*. Next vnto his anger followeth his feare: he beginneth to be iealous of his kingdome, saying, What can he haue more, saue the kingdome? then he falleth to enuie Dauid, and to be suspicious of him: *he had an eie vnto Dauid, from that day forward*, v. 9. and last of all he hateth him and deuiseth mischiefe against him. *Mart.*

Of the nature of enuy.

2. This enuie which Saul bare vnto Dauid, brought these enormities with it: first, he therein opposed himselfe against the will and counsell of God, who had determined and set it downe, that Dauid should be King: Dauid did not so, who being driuen out of Ierusalem by his sonne, doth meekely submit himselfe to the Lords pleasure, saying, *If he say thus vnto me, I haue no delight in thee, behold, here I am, let him doe to me as seemeth good in his eyes*. 2. Sam. 15. 26. Secondly, Saul is violently caried with this streame of enuie to hate Dauids vertues, euen that, for the which Dauid was worthie to be loued. Thirdly, this enuie tended vnto Sauls owne hurt, it was as a fire in his bosome, and as a worme continually gnawing vpon him, not suffering him to haue any rest: so enuie is a sinne against God, against man, and most of all the enuious person sinneth against his owne soule. *Borr.*

4. Quest. v. 10. *How Saul is said to haue prophesied.*

1. Some doe interpet, that he was madde, *Chald.* but to play the Prophet simply is not to be madde. 2. Some thinke he is said to prophesie, because he spake in his fits he knew not what, he vttered straunge words and phrases, farre from the capacitie of others, as the Prophets vttered parables: as *Auicenna* noteth, that madde men in their fitts many times vtter straunge languages and words, which they neuer learned, nor vnderstood. *Mart.* 3. Some take it to be spoken according to the opinion of the vulgar sort, who when men prophesied, thought they were madde, as Iehu his companions called the young man, which Elisha sent to anoint Iehu king, madde fellow, 1. king. 9. and those which were madde, they thought did prophesie. *Mart.* 4. Some thinke that Saul here vttered sacred Psalmes and hymnes, as the two Prophets vsed to doe: *Osiand.* but Sauls manner of prophesying here, and that c. 10. and 19. when he prophesied among the Prophets, was not all one: for there he did as the other Prophets, the spirit of God comming vpon him: but here the euill spirit vexed him. 5. Therefore, the meaning is no more but this, that Saul was rauished as a man beside beside himselfe: his speach for manner (though not for the matter) was straunge, and his behauiour outwardly was such, as when the Prophets were stirred by the spirit of God. *Iun. Borr.*

5. Quest. v. 11. *Of Dauids escaping, when Saul cast the speare at him.*

1. Where it is expressed, that Saul saide, (namely within himselfe, that is, thought) as the word is taken often in the new Testament: as the Scribes and Pharisies said within themselues, that is, thought: *Borrh.* it appeareth, that though Sauls head were troubled, yet he was not starke madde, but that he knew what hee did: some thinke that as men in their sleepe doe dreame of those things, which they thought when they were awake, so madde men haue reliques of their former euill thoughts remaining: but here Saul said, that is, thought thus and reasoned within himselfe: he was not then altogether depriued of reason: but we see the fruits of this his madde prophesying, as the spirit wherewith he was mooued, was a murtherer from the beginning, so Saul intendeth nothing but murther and mischiefe. 2. Gods prouidence appeareth in deliuering Dauid: that as god directed the stone out of Dauids sling to hit Goliah, so he guideth the speare out of Sauls hand, that it did not touch Dauid: though he by Gods direction vsed the means also in declining the stroke. *Mart.* 3. Herein Dauid was a type of Christ, who as Dauid here by his sweete musicke would haue allaied Sauls madnes, so by the sweet voice of his preaching sought to cure the Scribes and Pharisies of their spirituall madnes, and oftentimes escaped their snares which they laid for him. *Mart.* 4. Beside it hath this morall vse, that it is lawfull for vs, to decline and auoid violence and daunger intended, as Dauid did twice at this instant, but not to offer violence and reuenge

reuenge against. *Oſtand*

6. Queſt. v. 13. *Why Saul ſet Dauid ouer his men of warre.*

1. Some thinke, that whereas Saul had ſet Dauid before ouer all his men of warre, v. 5. he now to diſgrace him, maketh him but captaine ouer a thouſand: but neither was Dauid ſet ouer all the men of warre, for that place Abner had: *Pell.* and that ſetting Dauid ouer the men of war, is the ſame here mentioned: for when Saul put Dauid from him, he made him Captaine of a thouſand, and then he ſet him ouer his men of warre: ſo *Ioſephus* ſaith, *ex ſatellite tribunum fecit:* of his harneſſe-bearer, or one of his guard, he made him a Tribune or Captaine.

2. This Saul did, partly to prouide for his owne ſecuritie, when Dauid was furtheſt from him, *Ioſeph.* partly to obiect and expoſe Dauid vnto danger, that he might fall by his enemies, whom he did fight againſt. *Marc.*

7. Queſt. v. 17. *Of Sauls breaking promiſe with Dauid concerning his eldeſt daughter.*

1. Sauls daughter was alreadie by Sauls promiſe to be giuen vnto Dauid for vanquiſhing of Goliath; *Pellican.* as Saul broke his promiſe before, ſo he doth againe: for his eldeſt daughter was giuen to an other. 2. This marriage was pretended to be an occaſion of further danger vnto Dauid, for Saul doth condition with him to fight the Lords battels, pretending religion, where he intended miſchiefe, that Dauid might be ouerthrowne in battell: mariage was ordained for mutuall helpe and comfort: but there is nothing of ſo good inſtitution, which is not peruerted and abuſed by the hypocrites and wicked. *Marc.* 3. Saul would haue the matter ſo caried, as that he might be without all ſuſpition, his hand ſhould not be vpon him: not ſo much to auoid ſedition among the people, or as *Kimchi* thinketh, leaſt he might afterward haue beene brought into queſtion of murder: but he pretendeth loue, purpoſing miſchiefe, that Dauid might be the ſooner ouertaken, ſuſpecting nothing: as then hypocrites are moſt dangerous, when they make the faireſt ſhewes. *Domitians* the Emperour, to whome he intended the moſt miſchiefe, he would ſpeake the faireſt vnto: and *Herode* would haue word returned concerning the child borne king of the Iewes, that he might go and worſhip, thinking indeed to murder the infant. *Marc.*

8. Queſt. v. 18. *Whether Dauid diſſembled, when hee excuſed himſelfe, ſaying, Who am I, &c.*

Seeing Dauid was both anointed by Samuel to be king of Iſrael, and beſide by the vanquiſhing of Goliath, had made himſelfe worthie to marrie the kings daughter, as Saul had proclaimed and promiſed: how could Dauid ſo much abaſe himſelfe, as not meete for ſuch a marriage? To this it is anſwered, that Dauid did not looke vnto that fauour and grace, which the Lord had vouchſafed him, in electing him to be King; but partly he conſidereth the great dignitie, which was now offered him, partly his owne tenuitie and meane parentage, and ſo in reſpect of himſelfe, without any diſſimulation, he confeſſeth himſelfe vnmeete and vnworthie: and this lowly and humble minde he ſtill carried toward Saul: as Saul at the firſt, when hee was of a better ſpirit, did alſo excuſe himſelfe, when hee was firſt annointed by Samuel to be King. *Martyr.*

9. Queſt. v. 21. Of the meaning of theſe words, *By the other thou ſhalt contract affinitie with mee.*

1. Some read, *For two things thou ſhalt be my ſonne in law: Lat.* which ſome expound, becauſe Dauid had either twiſe brought vnto Saul the foreskinnes of the Philiſtims, or he had brought him two hundred, whereas Saul deſired but one: but as yet Saul had made no mention of any ſuch condition. 2. Therefore it is to be referred vnto Sauls two daughters: which ſome interpret thus; that whereas the Hebrew phraſe is, *in two, thou ſhalt haue affinitie with mee,* they vnderſtand *one,* as *Kimchi,* or, *the other:* that is, in one of the twaine: but then it ſhould haue beene indifferent for Dauid to take either

either of them which now could not be, the indifferencie beeing taken away by the marriage of the eldest alreadie. 3. Therefore by *two*, is here meant the second, the *cardinall* number, taken for the *ordinal*: as 2. king. 15.32. in the *two* yeare, for the *second*: so here Saul meaneth that by the twaine, that is, the second of his daughters, Dauid should become his sonne in law. *Ium.* 4. Most doe here read, *gener eris*, thou shalt be my sonne in law: but the word *chatam* signifieth generally to contract or ioyn in affinitie: *Pag. Ium.* as the construction of the word sheweth with the preposition *beth, with, bi, with me*: the sense rather giueth, thou shalt contract affinitie with mee: then be a sonne in law with me.

10. Quest. v. 25. Of these words, *The King requireth no dowrie: of the vse and custome of giuing of dowries.*

1. *Peter Martyr* here obserueth, that in Dauids time, and before the law the vse was, not for men to take dowrie and portions with their wiues, but rather to giue vnto them: and vnder the law he thinketh it was the vse for the women to giue their dowries: and he citeth that place, Exod. 22.16,17. where the law is this, *If a man entise a maid that is not betrothed, and lie with her, he shall endow her, and take her to his wife: if her father refuse to giue her vnto him, hee shall pay money according to the dowrie of the virgins*: out of this place he seemeth to inferre, that dowries were vsed to be giuen with virgins. But the contrarie is euident by these words: the former verse is cleare, that he which lieth with a maide not betrothed, shall endow her: and in case the father of the maide will not consent, then not the father, but the other shall notwithstanding giue the dowrie of virgins vnto the maids father, as it appeareth Deut. 22.29. for if the law had beene for vrgins to giue and not take dowries, they would not in practise haue gone against the law. And whereas the example of Pharaoh is obiected, that gaue in marriage with his daughter the Citie of Gezer vnto Salomon, 1.King.9.16. it may be answered that Salomon had married Pharaohs daughter long before that, c.3. but dowries were vsed to be giuen before marriage: neither is it called a dowrie, which the Hebrewes call *mohar*, but it was *shilluchim*, a thing sent, or present: and beside, Pharaoh was a stranger to Israel, and therefore not tied vnto their laws.

2. The vse then was both before the law, and after, for men to endow their wiues before marriage: so Abrahams seruant gaue tokens and iewells vnto Rebekah, but receiued none: Iaacob serued 14. yeares for his wiues: Shechem saith vnto Iacob, and his sonnes, *Let me finde fauour in your eyes, and I will giue whatsoeuer you appoint me. Gen.* 34.11.

3. Now the order concerning dowries was this: the man gaue a dowrie before marriage to his wife, which was at her disposing, if her husband died, for her maintenance, or for the education of the children: and such dowries were giuen before marriage, after they could not be giuen, whereof *Plutark* giueth this reason, *in quaestionibus connubialibus*, because then the man and wife were as one, and they occupied their good in common, they could not one giue to an other. *ex Mart.*

4. But whereas it was thus decreed in the Councell of *Arles*, c.16. *Nullum sine dote fiat coniugium: that no marriage should be made without some dowrie*; which seemeth by the sequell to haue beene prouided, to cut off *clandestine*, that is, secret and stollen marriages: I see no cause why this Canon should be misliked, as *Pet. Mart.* taketh exception to it: for it enioyneth not that alwaies the dowrie should be of the womans part: but in generall, that there should be solemne dowrie giuen, which I vnderstand rather to be in the mans behalfe: that by this meanes, in the solemne conueyance of such dowries, which could not be done without witnesses, notice might be taken of such marriage: and so priuie and secret contracts preuented. Now because many poore couples meete together, that haue little one to endow an other with; the canon prouideth for that: *iuxta possibilitatem fiat dos, that the dowrie should be according to their abilitie*: there is no man so poore, but is able to endow his wife with somewhat: answerable to this constitution, is the commendable order of our Church obserued in marriage, *with all my wordly goods I thee endow.* This auncient custome of endowing wiues,

wiues, reprooueth the couetous practise of this age, which respecteth more in marriage, what the woman hath, then what shee is: whereas, as *Olympius* well obserued, *non digitis, sed auribus & oculis ducenda est uxor: a wife must be married not by the fingers, but by the eyes and eares.*

11. Quest. v. 27. *Of Sauls demaund, and Dauids bringing of the foreskinnes.*

1. Saul for two reasons required this condition of Dauid, both to bring him into danger, that hee might perish by the hand of the Philistims, and to exasperate the minds of the Philistims against him, by whom they were so cruelly handled: for Dauid either circumcised them aliue, or cut off their foreskinnes when they were dead, and brought them vnto Saul. *Mart.* 2. *Iosephus* mistaketh the storie, for where as Saul required but an hundred, he maketh mention of sixe hundred: and he saith, Dauid cut off so many heads of the Philistims, not foreskinnes. 3. Dauid sheweth his readinesse in this seruice, for both he bringeth the double number of that which was required, two hundred for one, and he doth it in a shorter time, then was set him. *Pellic.* 4. But herein Sauls hypocrisie sheweth it selfe, who beeing himselfe of an vncircumcised heart, pretendeth enmitie against those which were vncircumcised in the flesh, but indeede he hateth most of all Dauid, that was circumcised both in the flesh, and in the heart.

12. Quest. v. 27. *Whether it were lawfull for Dauid to cutte off the foreskinnes of the Philistims.*

1. First, the priuate reasons, which moued Dauid to condescend to this condition were these two; his desire to haue Michal for his wife, whome seeing her loue to him he loued againe, and that by this occasion he might cut off the enemies of God, and of Israel. 2. The lawfulnesse of this enterprize appeareth, both in respect of the commander, which was Saul the king the chiefe Magistrate, by whose authoritie wars must be taken in hand: and the person of the enemies considered, who were professed enemies to the people of God, continually vexing and molesting them. *Mart.* Dauid also might consider his owne calling, who was anointed king, and appointed to bee the captaine and deliuerer of his people. 3. Thus through Gods goodnesse all things fall out contrarie to Sauls expectation: he thought to haue made his daughter a snare vnto him, who afterward was a meane to deliuer him: and he exposeth Dauid to the rage of the Philistims, thinking thereby to make an hand of him; whereas by the iust iudgement of God Saul fell into the hand of the Philistims, but Dauid escaped: nay, he was preserued in their countrey from Saul. *Mart.*

13. Quest. v. 30. *Of Dauids prosperous successe against the Philistims.*

1. Whereas it is said, *when the powers of the Philistims went forth, &c.* the Rabbines thinke, that they tooke occasion to inuade Israel, vnderstanding of Dauids marriage: for they were not ignorant of that lawe among the Hebrewes, that they were not to go to warre, the first yeare of their mariage: but this is an vncertaine coniecture, no such thing beeing expressed in the text, whether this thing happened in the first yeare of Dauids marriage: *Mart.* it seemeth, rather that the Philistims were prouoked, and exasperated by Dauids hard vsage of them, in cutting off their foreskinnes. 2. Now it is said, that Dauid prospered in all his enterprizes, as read the *Chald.* and *Ium.* the most read, he was of more vnderstanding, or behaued himselfe more wisely: the word *sachal* indeede signifieth both: but the first is fitter here, as before v. 5. and v. 19. *Dauid prospered in all his wayes, because Iehouah was with him:* they indeed which haue prosperous successe, are prudent also in their businesse, but they which are wise and prudent, doe not alwaies prosper: as Achitophels wise and politike counsell against Dauid prospered not: therefore because it is said, that Dauids name grew into great price and estimation, it sheweth, that his successe was very prosperous, which made him famous.

CHAP. 19.

1. Quest. v. 2. *Whether Ionathan did euill, in bewraying his Fathers counsell to Dauid.*

1. IOnathan herein did not forget his dutie toward Saul, either as his father, or as King: for he knew, that God was rather to be obeyed then man: God had commanded, *Thou shalt not kill*: Saul biddeth him kill: Ionathans resolution was herein godly, not to obey the cruell commandement of his father, *Mart.* 2. Nay herein he shewth his faithfulnesse vnto his father, in keeping of him from this great wickednesse in shedding of blood: *Pellic.* and further in perswading and counselling Saul, not to be so hard against Dauid, as afterward it followeth. *Mart.* 3. Wherein appeareth great difference betweene an vnfained and a dissembling friend: all the rest of Sauls seruants seemed to honour and fauour Dauid: but now when they saw that Sauls minde was fully bent against him, they all held their peace, and seeme to giue consent: but only Ionathan leaueth not his friend, who had lesse reason, in respect of the succession of the kingdome, then any of them, to fauour Dauid. *Pellic.*

2. Quest. v. 6. *Of Ionathans perswasion to Saul in Dauids behalfe.*

1. Ionathan dealeth with his father for Dauid, vrging specially these three reasons: the first *ab honesto*, it was no credit or honestie for Saul to persecute an innocent and harmelesse man, that had not offended him, nor sinned against him: secondly, *ab vtili*, because Dauid was for his profit, and for the defence of the people: hee had done many worthie exploites in saving and deliuering Israel: thirdly, from Sauls owne testimonie, who had formerly approoued Dauids seruice, and commended it. 2. Saul by these perswasions was mooued, and sware that Dauid should not die: but afterwards contrarie to his faith and oath, he sought Dauids life: much like herein are the Romanists, who haue broken their promises and oathes made vnto Protestants: witnes their proceeding against *Hus* and *Hieronie* of Prage, contrary to the Emperous safe conduct: and the horrible massacre in France: for their position is, *fides non est seruanda hæreticis*, that faith is not to be kept with hereuikes. *Mar.* The word of a Prince should be as the law of the Medes and Persians, not to alter: how much more should their oath be firme? This carelesse keeping of Sauls oath, did turne in the end to his own ruine and ouerthrowe.

3. Quest. v. 13. *Whence Michal had the image which shee laid in the bedde in stead of Dauid.*

1. Some thinke, that the word *teraphim* here vsed, which signifieth Idols, or images, is taken in Scripture sometime in the worse sense, for an idol abused to superstition; sometime for any picture resembling man: *Vatabl.* and that this image might bee either some implement in the house throwne into a corner and neglected, or such a mammet as they make of clouts and ragges to keep gardens and orchyards, commonly called skare-crowes. *Mart. Pellic.* But neither had Michal any time to make such a mammet, this deuice beeing of the sudden, as womens wit is present, and if it had bin such, though it skareth crowes, it could not haue carried such a luely shape to deceiue men: it seemeth then to haue beene some liuely representation of a man, seeing that Michal thrusteth vnder the head thereof a pillow of goats skin with the haire, as the Latine interpreter well interpreteth, *pellem pilosarum caprarum*, the hairie skinne of a goat: that it beeing put to the head of the image, might resemble a mans haire: beside to what ende should such an image be kept in the house, and laid aside beeing of no vse? And further, I think it cannot be shewed, that *teraphim* is otherwise takē in Scripture, then in the worse part, for an image or idol of superstition: as cap. 15. 23. to transgresse is as superstition and idols, the word is (*teraphim*) The same name is giuen to the images, which Rachel stole from her father. 2. *Iosephus* taketh it not to haue beene an image, but the heart of a goat, which lay panting vnder the cloaths, but beside that this

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is contrarie to the text: so small a thing could not be taken for the bodie of a man. 3. Therefore the more probable opinion is, that this *teraphim*, was some superstitious relique, which Michal vsed secretly, without Dauids priuitie, as Rachel kept hers, Iacob not knowing, and others in his house, as appeareth, Gen. 35.2.4. *Mecer. ibid.* for though Saul were an enemie to Idolatrie, and so Michal learned no such thing from him; yet shee might else where see such superstition: as there were witches in Israel, though Saul publikely did inhibite them: thus both the *Latin.* and *Chald.* here read *simulachrum*, but more euidently the *Septuag.* εἰδωλία, *vaine images*: all which think it was a superstitious image: which seemeth the more likely, because Michal afterward shewed her selfe a skorner and derider of zeale and religion in Dauid, 2. Sam. 6. But this example no more serueth either the Papists turne for the adoration, or the Lutherans for toleration of Images, then the like president in Rachel: whole images together with the rest Iacob buried vnder an oake, Gen. 35.4. See more of *teraphim*, Hex. Gen. c. 31. qu. 6.

Contr. Against the adoration or toleration of Images.

4. Quest. v. 17. *Of Michals excuse vnto Saul, that Dauid threatned to kill her.*

1. In some things Michal is to bee commended, in seeking to deliuer Dauid from danger, & in preseruing his life: therein shewing the neare coniunction between man and wife, preferring her husbands safetie, before the displeasure of her father, according to the first institution, *for this cause shall a man leaue father and mother, and cleaue to his wife*, Gen. 2. and so the wife is to cleaue to her husband. *Mar.* 2. In some things Michal is to be excused: as in vsing such meanes whereby to keepe Sauls messengers in suspense, and in protracting of time, that her husband might escape: as in pretending he was sicke, in laying in an image into the bed: in these things she is to be excused: these pretenses tending to no hurt to any, but rather proceeding from matrimoniall loue and dutie. *Pellic.* 3. But in some things she neither deserueth commendation, nor yet can bee excused: as in laying such an imputation vpon her husband, as though he threatened to kill her: for shee here three wayes offended: 1. in telling an vntruth: 2. In raising a slaunder vpon Dauid, which might breed a great offence and scandall: 3. In her feare and timorousnesse, which was the cause of all this: wherein she should rather haue imitated Ionathan, to haue spoken boldly to her father, euen to his face in the defence of her husbands innocencie. It is written of *Dyonisius* the tyrant, who gaue his sister in marriage to one *Polixenus*, that when he beeing accused of treason, was fled into Italie, the tyrant expostulated with his sister, why she did not giue notice vnto him of his flying: then shee made this confident answer, *An ita me degenerem putas, vt si scissem virum fugiturum, non fuissem vna fugitura: Doe you thinke me so vndutifull and out of kind, that if I had knowne my husband would haue fledde away, that I would not haue fledde away with him.* Michal herein came short of the example of this heathen woman. *Mar.*

5. Quest. v. 18. *Whether Samuel did well in receiuing Dauid, whome the King pursued as his enemie.*

1. Such as are indeede traytors to the King and state, and doe malitiously practise or conspire against either, are not to bee rescued and succoured: for such are worthily by the lawes of all nations held to be no better then traytors themselues that shall giue entertainment vnto such: vnlesse it be with such an intent as Iael receiued Sisera, (not in that particular to lay hand of them) but in generall to deliuer such persons vp vnto the state. 2. But there is an other reason, and respect of those, which are without cause held to be traytors: which neither are enemies to God, nor to the King: as Dauid bare no malice vnto Saul, not intended any mischeefe against him, but suffered him to escape out of his hands, when he might haue killed him: Samuel therfore vnderstanding of Dauids innocencie, & of Sauls vniust vexation of him, doubteth not to receiue him. So Rahab gaue entertainement to the spies, hid them, when they were searched for, and preserued their liues: so Ionathan and Ahimaaz were hid, who were sent as messengers vnto Dauid, 2. Sam. 17.19. And now in many places Protestants and true professors are held as heretikes vnto the state, who notwithstanding

ſuch cruell edicts, and vniuſt ſentence, are to be releeued and ſuccoured. *Martyr.*

6. Queſt. v. 18. *Of Naioth, whether Samuel brought Dauid.*

1. This Naioth, which is ſaid to be Ramah Samuels citie, was not farre from Ramah ſituate in the fields or territorie thereof: *Vatab.* the word properly ſignifieth, a ſolitarie place in the paſtures and fields, where the ſchoole of the Prophets was: which was fitteſt for ſtudie and meditation: thither Samuel taketh Dauid, that they might be more ſafe from Sauls violence, and that Dauid might find comfort in the exerciſe and meditation of the Scriptures. *Pellican.* 2. In this place there was a company of Prophets, and Samuel was cheife ouer them, beeing their inſtructer and teacher, and therefore elſe where they are called the children of the Prophets: for though prophecie be the ſpeciall gift and worke of the ſpirit, yet it was fit that they which afterward ſhould bee imployed in the ſeruice of God, as it is like, that theſe were moſt of Leui, ſhould be prepared by godly inſtruction and education, for the further worke of the ſpirit in them. 3. Thus Samuel though he had giuen ouer the publike gouernement of the Commonwealth, yet exerciſed himſelfe in his propheticall office ſtill: not liuing to himſelfe, as *Sylla* did, when he had reſigned the Dictatourſhip: nor following his pleaſure, as *Diocletian*, after he had giuen ouer the Imperiall gouernement. 4. Thus we ſee that the noble foundation of Vniuerſities, and ſchooles of learning, is grounded vpon the example of the Prophets: and ſo of auncient time it hath beene practiſed, that in the cheife cities, there ſhould be common ſchooles and profeſſion of learning, as at Alexandria, and Antioch, many famous men taught publikely, as *Pantenus, Origen, Clemens. Mar.* 5. But much vnlike to this inſtitution, were the celles and cloiſters of Monks: for theſe were brought vp in true religion and worſhip of God, but the other profeſſed Idolatrie, vſed invocation of the dead, builded vpon mans workes, merits, and ſatisfaction: the ſchooles of the Prophets were exerciſed in profitable ſtudies, moſt of thoſe Monaſteries were ſhops of epicuriſme and idleneſs: they were trained vp, to bee afterward employed in the ſeruice of God: theſe made Monkerie the ende of their profeſſion, to liue in cloyſters all the dayes of their life, not ſuffering themſelues willingly to be drawne out of their celles.

Contr. Of the vnlawfulnes of Monaſtical life.

7. Queſt. v. 20. *Of Sauls violence offered to the Colledge of the Prophets, and of the priuiledge of Sanctuaries.*

1. Saul ſheweth his cruell and bloodie minde, in that he ſendeth to take Dauid euen from Samuels preſence, and the Colledge of the Prophets, (which was ſafe euen among their enemies the Philiſtims, c. 10. 5.) yea, and if they refuſed, to put them to the ſword alſo; as is moſt like, as he did the Prieſts of Nob: thus neither reuerencing the place, nor the perſons. *Martyr.* 2. Now concerning Sanctuaries and priuiledged places: though the belonged ſpecially to the policie of the Commonwealth of the Iſraelites, hauing alſo ſome figuratiue ceremonie in it, as it may appeare by that lawe of the remaining of the manſlayer in the citie of refuge till the death of the high Prieſt, who herein was a type of Chriſt, Numb. 35. 28. yet according to that preſident, it is lawfull that, for reuerence vnto the exerciſes of religion, and of Gods worſhip, ſuch places, as are conſecrate to that ende, ſhould enioy ſome immunities and priuiledges: as is ſtill commendably practiſed in this our nation, that the Kings writ ſhould not be ſerued in Churches and places of prayer, at the leaſt no violent hands to be laid vpon any in Church or Churchyard. 3. But this giueth no patronage to the vnreaſonable priuiledges, which in times paſt were challenged vnto Sanctuaries: by occaſion of which ſuperſtitious immunities, many foule and ſhamefull enormities were committed: And Popiſh Sanctuaries failed in all theſe reſpects: 1. in the number of them, they were exceeding many: euen euery Monaſterie lightly was a Sanctuarie, whereas in all the land of Iſrael, there were but ſixe appointed for all the whole Nation. 2. whereas the Sanctuaries and cities of refuge were appointed for involuntarie and the ſmaller offences, for thoſe which treſpaſſed not of malice, as they which killed any by chance without any malice: yet they opened their Sanctuaries to wicked perſons, guiltie of wilfull murder, and other moſt grieuous crimes: whereas by the law of God,

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it was lawfull to take such euen from the altar, as Salomon commaunded Ioab to bee slaine laying hold on the hornes of the altar. 3. the man which fled to the citie of refuge, lost his priuiledge if he were found without the borders of the citie, Numb. 35. v. 26. but their Sanctuarie men they would take and rescue from the place of iudgement, to restore them to their Sanctuarie. 4. the cities of refuge did not cut off the Magistrates authoritie and power: nay, the Magistrate in the assembly or congregation, was to iudge, whether hee were to be sent to the citie of refuge or no, that was pursued for blood, Numb. 35. 25. so that the immunitie of the cities of refuge, did not any way hinder the authoritie of the Magistrate: but they in their Sanctuaries did keepe men, and defended them against the Magistrate from the ordinarie processe of law. Therefore they abused such priuiledges and fraunchises, and for these causes were worthily depriued of them.

Contr. Of the abuses of Sanctuaries and priuiledged places in times past.

8. Quest. v. 20. *How Sauls messengers, whome he sent to take Dauid, prophesied: and of their suddaine chaunge.*

1. Here the power of God mightily appeared, in changing of a sudden the hearts of these messengers, who came with a full intent to apprehend Dauid, and to take him by strong hand: we read in Scripture of three kind of such innouation and chaunges: some were suddenly stricken with Gods iudgements, and so staied in their enterprise, as the two captaines with their fifties, that were sent by the King to take Eliah, which were destroyed with fire from heauen, 2. Kin. 1. some, though they escaped such sudden iudgement, yet were astonished, and their affections changed: as the third captaine, which was sent to Eliah submitted himselfe, and besought the Prophet for his life, though he came with an intent to lay violent hands vpon the Prophet, as the other did: so the messengers whom the Pharisies sent to apprehend Christ, had no power to doe any thing vnto him, but returned without him, Ioh. 7. 46. A third sort there is, which beside such sudden astonishment, haue presently beene rauished with extraordinarie motions of the spirit, as Saul of a persecutor was suddenly turned to be an Apostle and preacher of the Gospel: as also in this place, the messengers of Saul prophesied. 2. Such sudden changes, though they are rare and not often seene, yet the Lord to shew the power of his spirit, sheweth sometimes such examples in the world: the Niniuites were presently reclaimed at the preaching of Ionas, so were many in the citie of Athens, by the holy labours of the Apostle Paul: *Augustine* was conuerted from beeing a Manichee by hearing of *Ambrose* sermons, *lib. 6. confes. c. 3.* *M. Latimer* vsed to goe and heare *M. Stafford* his godly lectures to scoffe at him, but he was caught in a golden net, and beganne to sauour the truth: yea, humane perswasions haue wrought present effects: as drunken *Polemo* went to deride graue *Xenocrates*, with his garlands and other youthfull ornaments, but before he came away, hee pulled off his garland, and became himselfe one of *Xenocrates* schollers: much more effectuall is the spirit of God, to worke vpon the heart of man. God vsually in these daies turneth not mens hearts on the suddaine, that there should be continuall exercise of the preaching of the word, and of the labour and diligence of those, which heare vnto their edifying. 3. These messengers of Saul, when they saw the rest to prophesie, in singing of Psalmes and hymnes vnto God, they ioyned with them in that exercise: for like as the load stone draweth yron vnto it, so spirituall exercises are able to affect the hearts and affections of others. *Mart.*

Of suddaine changes and innouations of mens hearts.

9. Quest. v. 23. *Of Sauls suddaine prophesying.*

1. When Saul had sent messengers thrice, and none of them returned: being there detained, not for feare, as the messengers whom Ioram sent to meete Iehu, whom he commaunded to turne behind him, but with reuerence vnto the Prophets, and with a spirituall delight for the time in their godly exercises: *Mar.* then he followeth himselfe, not of any deuotion, but of a malitious and hatefull minde to lay violent hands: *Pellic.* euen he himselfe also by the way is chaunged, wherein by experience is found true that saying of the wise man, *The Kings heart is in the hand of the Lord*, Pro. 24. 1. 2. There is great difference betweene Sauls prophesying at this time, and of his ser-

uants: and a greater change in him, then in them: for first he was vexed and inuaded by an euill spirit before, so were not they: then he prophesieth in the way before hee came to Samuel, so did not they vntill they came to Samuel, and the companie of prophets: further, Saul when he came cast off his princely robes, or militarie attire, all the day and the night: which is not expressed of the other: that they prophesied in that manner, or so long. 3. And as Sauls prophesying in this place, was much diuerse from theirs; so also he is said here to prophesie in an other manner and sense then hee did before in his owne house, c.18.v.10. for first the cause was diuerse, that proceeded of the euill spirit, this of the good spirit of God, which came vpon him at this time: *Mart.* then the effects were diuerse, there he meditateth mischeife, and casteth a speare at Dauid, here Dauid was present, and he hath no power to touch him: further there hee is said to prophesie onely, because of some likenesse in generall, in his strange behauiour, as rauished beside himselfe, but here hee prophesieth in a further degree, communicating with the rest of the Prophets in their propheticall exercises. *Iunius* maketh this prophesying and the other, c.18.10. to bee all alike, and referreth vs here in the marginall annotation to that place, c.18.10. but I rather subscribe here in to *Pet. Martyr* whose iudgement is seene before, that this prophesying was of an other spirit, and so diuerse from the former.

10. Quest. v. 24. *How Saul is said to haue stript off his cloathes, and to be naked.*

1. It is not to be imagined, that Saul was indeed altogether naked, but he is said to be so, because he had laid aside either his princely robes, as *R. Chimchi* thinketh, or militarie apparell, *Iun.* and was now as an other common person: so Isa. 20. 2. the Prophet is said to goe naked, because hee had put off his sackcloath, which hee had worne before: so Michol telleth Dauid that he had vncouered, or made himselfe naked, 2.Sam.6.20. because he had put off his Princely apparell, and daunced in a linen Ephod, 2. Some thinke that Saul did not onely put off his owne garments, but put on some peculiar kinde of vesture, such as the Prophets vse to weare: and *Osiander* affirmeth that it was certainly so: *Proculdubio aliam vestem, qua Prophetantes vtebantur, assumpsit:* Vndoubtedly he tooke an other garment, which the Prophets vsed. *Peter Martyr* saith, *fortasse accepit alias vestes:* It may be hee tooke other apparell, to be like vnto the Prophets. But whence should Saul haue that speciall kind of apparell? for it seemeth that Samuel spake not at all to him, nor gaue any direction for any such thing and without his direction, the children of the Prophets would doe nothing: therfore his nakednesse consisted onely in laying aside his vpper princely robe, behauing himselfe now as any other common person.

11. Quest. v. 24. *Whether Saul fell downe naked all the day and night.*

1. The most doe take it that Saul fell downe naked, ἔπεσε, *Sept. Lat. Genev. B.* that is, lay vpon the ground, as *Iosephus*, according to the manner of others that are rauished of the spirit, hauing no vse of their senses, *Vat.* but lie as in a traunce: but this cannot be the meaning: both because the rest that prophesied vsed not this gesture: for Samuel stood in the middes among them, v.20. and fell not vpon the ground: as also it had beene too much for Saul to lie vpon the ground a whole day and night: & further, whereas their prophesying consisted in singing of Psalmes, and praising god, as the *Chalde* interpreteth, this gesture had not been so meet for that exercise.

2. Some other therefore thinke that Saul did not lie vpon the earth all the day and night, but at certaine *diurne* and *nocturne houres*, appointed for prayer and prophesying he humbled himselfe vpon his knees, as now is vsed to bee done in the seruice of the Church: that in reading some Psalmes, they vse to fall vpon their knees. *Osian.* But who can thinke that this allotting out of certaine houres for prayer by day and night, is so auncient as Samuel; or that such change of gesture in prayer was taken vp then: beside that, Saul doing thus at times, could not be said to fall all the day and night.

3. Therefore I here embrace the iudgement of *Iunius*, who doth interpret this place according to the like, Num.24 4. where it is said, that Balaam *fell*, that is, into a traunce, or fell beside himselfe: so here Saul fell, not vpon the ground, but fell out of his

his wits, or beside himselfe for the time: in the which state he continued a day and a night.

11. Quest. *How Saul is said to haue prophesied before Samuel, it being said before, that Samuel came no more to see Saul. c. 16. 35.*

1. Some thinke the meaning to be, that Samuel saw not Saul in the habite of a King: for now he had chaunged his apparell, and appeared in an other forme: some, that Samuel might be hid standing among the Prophets: but neither of these are likely: not the first, for Saul appeared in his vsuall habite before he stript off his cloathes: and in what habite soeuer Saul shewed himselfe, he was Saul still, and so seene of Samuel: nor the other, because it is directly saide, that Saul prophesied before Samuel, therefore he was not hid. 2. Therefore the meaning is, that Samuel came no more to Saul with any message from God, neither had any more familiar conference with him, as before: for in this place Samuel speaketh not to him, neither is there any entercourse at all betweene them: *Mart. Pellican.* see more of this, c. 15. qu. 22. 3. But *Iosephus* is here deceiued, who writeth that Saul prophesied before Dauid and Samuel, but the text maketh mention onely of Samuel to be present: for in the meane time, while Saul continued prophesying, Dauid tooke the opportunitie, and escaped away.

13. Quest. *Of the difference of true and false Prophets, how they differ betweene themselues, and from others, vpon these words: Is Saul also among the Prophets?*

1. The first difference to be considered, is concerning the diuers offices of Prophets, which were either ordinarie, as in praying and interpreting the Scripture, teaching, exhorting, as S. Paul taketh the word prophesying, 1. Cor. 14. 3. or extraordinarie, consisting in the reuealing of hid things, either past, as Moses setteth downe the historie of the creation: Christ told the woman what she had done, Ioh. 4. or present, as Elisha could tell what Gehezi had done beeing absent, Samuel told Saul what was become of his asses: or of things to come, in which sense properly they were called Prophets: in respect of these extraordinarie parts and gifts, a Prophet is now to be considered.

2. The second thing to be obserued, is of the diuers waies and meanes whereby the Lord reuealed himselfe to the Prophets, which were three: either by oracle, as when the Lord spake by an audible voice, as when the Angel of God spake to Abraham, not to sacrifice his sonne, Gen. 22. or by dreams, as vnto Ioseph, Matth. 1. or by vision: which was of three sorts, either by inward reuelation to the minde and vnderstanding, as to Isaiah, when hee was bid to turne backe vnto Hezekiah beeing sicke, 2. king. 20. 4. or when some inward demonstration is shewed, by some representation, as Ieremie saw the almond rod, and the pot, Ierem. 1. and Peter the fower cornered sheet, Act. 10. or when some visible obiect is offered to the sight, as when the hand writ vpon the wall. Dan. 5. Of diuerse sorts of visions.

3. Prophets then differed from Priests and other Pastors: the Preists had an ordinarie succession, beeing alwaies of the tribe of Leui: the Prophets were raised extraordinarily, and indifferently out of any tribe: the Priests were tied to the seruice of the Tabernacle, so were not the Prophets: the Priests were subiect to errour in their doctrine, so were not the true Prophets: likewise they differed from ordinarie Pastors, Doctours, Teachers: for the ordinarie teachers obtained their gifts of teaching and exhorting, by studie, labour, and industrie: the Prophets were extraordinarily inspired of God: though they were prepared by fasting, studie, praier, yet the gift of prophesying came by secret inspiration from God, *Mart.*

4. There was great differencee betweene the true Prophets and the false: 1. One note is giuen, that a true Prophet should be knowne, if his prophesie come to passe, Deut. 18. 22. 2. But because sometime the Lord to trie his people, may suffer the signes of false prophets to come to passe, an other surer note is giuen to trie them by their doctrine: for if they shall perswade to any false doctrine, as to Idolatrie, or such like, they are not good prophets, though the effect of their prophesie follow, Deut. 13. 2. 3.

The true Prophets are inſpired of God, the falſe for the moſt part are led by the falſe and lying ſpirit, as Baals prophets were, 1.king.22. 4. The true Prophets were men of ſanctified hearts and affections, and of good life and manners: the falſe prophets were voide of true faith, and men of corrupt life: as Balaam was corrupted with money, and he gaue counſell againſt the people of God. There is alſo ſome difference betweene the falſe prophets themſelues: for ſome of them may haue the gift of propheſie for the time from God, as Balaam, and Caiphas, who are to be diſcerned by the former notes from true Prophets: ſome are inſpired of Satan, as Simon Magus which by his ſorcerie bewitched Samaria: ſuch was the Pythoniſſe at Philipi, Act. 16. and at the oracle of Apollo at Delphos.

5. The true Prophets alſo differed among themſelues: ſome excelled others in authoritie and greatneſſe of workes, as *Moſes* was preferred before the reſt, that there was not a prophet like vnto him: Deut.34. ſome in cleareneſſe of reuelation, as Dauid and Daniel concerning the manifeſtation of the Meſſiah: ſome had the prehemінence in regard of their office, as Iohn Baptiſt beeing the forerunner of Chriſt, and pointing him out with his finger, is preferred before the reſt.

6. Yea, the ſame Prophets were not alwaies like themſelues: for ſometime they ſpeake as men, not as Prophets, when the ſpirit of propheſie was not vpon them: as Nathan the Prophet, when Dauid purpoſed to build the Lord an houſe, encouraged him to goe on, 2.Sam.7.3. yet afterward the Lord reuealed otherwſe vnto him: ſo when the Prophet Hanani, had propheſied that after three yeares the Lord would breake the captiuitie of Babel, at the firſt the Prophet Ieremie ſaid *Amen* vnto it, and wiſhed it might be ſo: but afterward alſo the Lord reuealed an other thing vnto Ieremie. Ier.28.5.14.

CHAP. 20.

1. Queſt. v. 3. *Of Dauids oath: As Iehovah liueth, and as thy ſoule liueth: whether it be lawfull to ſweare by any, but by the Lord onely.*

HEre the queſtion is, which of theſe was the forme of Duuids oath: for if the whole be Dauids oath, then it would follow, that it is lawfull to ſweare by the ſoule and life of man, as by the life of God. But firſt it is euident, that it is not lawfull to ſweare by any creature in heauen and earth, nor by a mans head. Matth.36. 1. As it was well decreed in the 4. Councell of *Carthag. Clericum per creaturas iurantem acerbè obiurgandum:* A Clergie man that ſweareth by creatures, we doe decree to be ſharply reprooued: and if he continue in his fault, to be excommunicate. 2. Yea, it was counted an horrible thing, to ſweare by any part of God: *Si quis per capillum dei, vel caput iuraverit, vel alio modo blaſphemia contra deum vſus fuerit, ſi Clericus, deponatur, &c.* If any doe ſweare by the haire or head of God, or vſe any other blaſphemie againſt God, if he be a Clergie man, let him be depoſed; if a lay man, let him be anathematized. *Canſ.*22.q.1.c. 10. If Chriſt be not to be diſmembred by an oath, which were as a crucifying of him againe: much leſſe are we to ſweare by any part of a man, as by his ſoule, or head. 3. For this is a peculiar part of Gods worſhip, to ſweare by his name, Deut.6. 13. therefore it is a robberie vnto God, to giue that which is due to him, to any other. 4. In him by whom we ſweare, two things are requiſite: that he ſhould both know and vnderſtand the heart, and therefore is called as a witneſſe, that in our heart we ſpeake the truth; as alſo be able to take reuenge of him that ſweareth falſly. But theſe two are onely incident vnto God, to know the heart, and he is the Almightie and powerfull Iudge, able as to conuince, ſo to puniſh all falſe ſwearers.

5. Wherefore we condemne that ſuperſtitious vſe of the Romaniſts, in ſwearing by

by Saints, for ſo they robbe God of his honour: *Origen* againſt *Celſus*, ſaith, *l.8. Nec per regem iuramus, perinde ac non alium deum crederemus, neque per fortunam, &c. ſit vtiq; vt nobis potius ſit moriendum, quam per damonis aliquid numen inreiurando confirmemus:* Neither doe we ſweare by the King, as though we beleeued no other God, nor by fortune, which is nothing, &c. ſo that it commeth to paſſe, that we ought rather to die, then to ſweare by the power of any ſpirit. *Plutarke* propounding this queſtion, why the Romanes doe not ſuffer their children to ſweare by *Hercules* within doores, but thruſt them out, among other yeildeth this reaſon: *Quia non eſt Deus indigena, ſed peregrinus & hoſpes:* becauſe he was not a countrie or natiue god, but a ſtraunge and forren god: and for the ſame cauſe they ſweare not by *Bacchus* in the houſe, becauſe he was alſo a forren god. *quæſt. Roman.* 28. The heathen had that light, that they would not ſweare by thoſe, whom they tooke not properly, naturally, and principally to be gods. It were a ſhame therefore for Chriſtians to ſweare by them that are no gods.

Conr It is not lawful to ſweat by Saints.

Secondly, touching this example, wherein Dauid ioyneth both together, as *Iehovah liueth, and thy ſoule liueth:* it followeth not, becauſe they are both put together, that therefore Dauid ſweareth by both. 1. As, Exod. 14.31. It is ſaid, *they beleeued Iehouah, and his ſeruant Moſes:* it can not be hence inferred, that we are to beleeue vpon Saints; to beleeue is aſcribed to both, but not in the ſame manner nor kind: for they beleeued in God as the author and performer of his promiſes, they gaue credit to Moſes, as the faithfull Miniſter, and ſeruant of God: ſo in theſe two clauſes there is great difference: Dauid ſweareth by God as a witneſſe of his heart, and as the Almightie and immortall Iudge; he onely proteſteth by the life of Ionathan, that it was as certen, that he was in danger, as it was certaine he liued. 2. For in an oath there are two things to be conſidered, the certaintie of the thing affirmed, and the penaltie, which he wiſheth to himſelfe, that ſweareth falſely: the firſt may be declared without an oath, by ſolemne proteſtation, or liuely demonſtration of ſome thing preſent, beſide God: as when we ſay, It is as true, as thou liueſt: or as the Sunne ſhineth, or is in the skie, or ſhall ſet or riſe: which kind of aſſeueration the Lord himſelfe vſeth, Ier. 31.35. that as ſure, as God gaue the Sunne to be a light for the daie, and the courſes of the moone and the ſtarres, ſo ſurely ſhould Iſrael be a people for euer. But the other, in calling him, by whom we ſweare to be our witneſſe and iudge, cannot be performed but by an oath, and that onely by the name of God: ſo that this ſpeach of Dauid, *As Iehovah liueth*, is as much in effect, as he ſaith elſe where, *So and more alſo do God vnto the enemies of Dauid*, 1.Sam.25.22. which forme of oath afterward Dauid altereth thus, v.34. *As the Lord God of Iſrael liueth, &c.* 3. And that not this whole ſentence, but the firſt cauſe of it, is onely Dauids oath it appeareth, becauſe ſometimes, theſe clauſes are deuided: the firſt beeing vſed apart by it ſelfe, is called an oath in Scripture; as c.19.6. *As Iehouah liueth, hee ſhall not die:* but the other vſed alone, *as thy ſoule liueth*, is neuer counted an oath, nor are they ſaid to ſweare, that ſo ſpeake: as Anna, 1.Sam.1.26. and Abner, c.17.55.

2. Queſt. *In what caſes, and how it is lawfull priuately, to take an oath.*

1. *Hieromes* opinion is, that to ſweare, *quaſi infirmis lege fuit conceſſum*, it was permitted in the law in reſpect of their weakeneſſe: that as they did ſacrifice vnto God, becauſe they ſhould not ſacrifice to idols and deuills, *ſic iurare permittuntur in Deum, non quod recte hoc facerunt, ſed quia melius eſt id exhibere deo, quam damonibus:* ſo they were permitted to ſweare by God, not that they therein did well, but becauſe it was better to exhibite (an oath) vnto God, then vnto deuils: ſo is *Hierome* cited vpon the fift of Matth. *Cauſ.* 22.*qu.*1.*c.*8. But if to ſweare were an argument of weakeneſſe, & onely permitted in the old Teſtament; then ſhould there be no vſe of it in the New: whereas the Prophet ſpeaking of the times of the Goſpel, ſaith, *He that ſweareth in the earth, ſhall ſweare by the God Amen*, Iſa.65.16. was the Apoſtle Saint Paul weake: when he thus wrote: *I call God for a record vnto my ſoule, that to ſpare you, I came not yet to Corinthus*, 1. Cor. 1. 23. Indeed to ſweare ſheweth weakeneſſe, not in him that ſweareth, but in him that will not beleeue without an oath: therefore the Lord hath confir-

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med his promise by an oath, for our more strong consolation: Heb.6.18. If not onely the people of God vnder the law, but now also vnder the kingdome of grace, haue *strong consolation* by the promise confirmed by Gods oath: then there is as well an vse of an oath now, as then.

2. Now concerning the lawfull vse of an oath, as publikely it may be made before the Magistrate, for the deciding of controuersies, Hebr.6.16. and betweene Magistrate and Magistrate, for the confirmation of some league and couenant, as Iacob and Laban did sweare each to the other, Gen.31. and by the Magistrate it may be made to the subiect, for the more securitie and safetie of his life, as Saul sware that Dauid should not die, cap.19.5. as Princes lawfully sweare at their coronation, for the obseruation of the nationall laws: As also by oath we may binde our selues vnto God, as Abraham did, that hee would take nothing of the goods of the king of Sodome.

So also there is a lawfull vse of a priuate oath: and especially in these three cases.

1. When in time of danger a mutuall league and couenant is made, one not to forsake an other, as Dauid and Ionathan one sware vnto an other, v.17. so one souldier may sweare to an other, to be faithfull vnto him in the battell, whether hee liue or die.

2. An oath may be made betweene two priuate persons, for the performance of any seruice of waight and importance: so Eliah sware vnto Obadiah, that he would present himselfe that day vnto the king, 1.king.18,15. In this case it is lawfull for one leauing the world, to take an oath of his Excquutor for the performance of his will, and testament: as Ioseph sware vnto Iacob, that hee would burie him in his fathers graue.Gen,47.31.

3. Therdly, a man may sweare priuately for the manifestation or euidence of some truth, to cleare himselfe or to satisfie his brother, where the waight and necessitie of the cause requireth it: as here Dauid by his oath doth assure vnto Ionathan of the greatnesse of the danger which he was in. And herein *Augustines* rule is to be kept: *quantum, ad me attinet, iuro, sed quantum mihi videtur magna necessitate compulsus, cum videam non mihi credi, nisi faciam, & ei, qui mihi non credit, non expedire, quod non credat:* As for me, I sweare, but as it seemeth to me, beeing forced thereunto by great necessitie, when I see I cannot be beleeued vnlesse I doe it, and that it is not safe for him, which is hard of beleefe, that he beleeueth not. *de verbis Apost.serm.*28.cited by *Gratian.Caus.*22.*q.*1.c.14. Both which did here concurre in Dauids oath: for he saw that Ionathan was verie confident, that there was no danger toward Dauid, and therefore he bindeth it with an oath: and beside it was verie materiall, not onely for Ionathan in respect of his loueto Dauid, but vnto Dauid in respect of his life, that Ionathan should be perswaded of this great danger.

4. First then seeing there is such a commendable, yea a necessarie vse of an oath, both publikely, and priuately: the Anabaptists phantasticall opinion falleth to the ground, that allow not a Christian to take an oath before a Magistrate. Againe, in an other extreame they are worthie of reprehension, that vse oathes vnnecessarily and prophanely in their common talke: vsing more vnreuerently the name of God, then they would of a mortall man, the Prince, or their father, or of any other, whom they are bound vnto: who remember not the saying of our Sauiour, *That whatsoeuer is more then yea, yea, nay nay,* (he meaneth in common talke) *commeth of euill.* Matth. 5. 37.

3. Quest. v. 3. *Whether Ionathan sinned, in beeing so hard of beleefe, that his father intended mischiefe toward him.*

1. Some thinke that Ionathans affection might somewhat abate toward Dauid while he thought of the succession of the kingdome, which he beganne to consider, was likely to come to Dauid. *Pellican.* But no such thing can bee imagined of that good man: who loued Dauid, as his owne soule, and presently after, v.4. hee promiseth to doe for Dauid, whatsoeuer he desired. 2. Therefore it is rather to be imputed to the goodnesse of Ionathans louing nature, who thought the best of his father, *as*

loue

loue thinketh not euill, as the Apostle saith, *but beleeueth all things*, 1. Cor. 13. 5. that is, taketh and interpreteth all in the best part. And two reasons moued Ionathan to be so confident: first, because his father had once spoken vnto him, to kill Dauid, but made no more mention of it afterward, which he thought he would haue done, if he had purposed any such thing, because he vsed to conceale nothing from him. *Osiand.* secondly, he builded vpon his fathers oath, which he had made, that Dauid should not die. *Borrh.* 3. But Dauid did well, hauing had so often experience of Sauls hypocrisie, that hee would trust him no further, as the saying is, then he saw him. And though he for his time behaued himselfe as a Prophet among the Prophets, yet Dauid not without cause did mistrust him still. *Pellic.*

4. Quest. v. 3. *Of Dauids words, There is but a steppe betweene me and death: whether Dauid sinned in hauing this sorrow.*

1. Some thinke, that Dauid shewed great weakenesse herein, being in a manner *diuina consolatione destitutus*, destitute of diuine comfort: as when he cried out at an other time, *My God, my God, why hast thou forsaken mee? Borrh.* But it can not be, that Dauid should shew so great infirmitie, vnlesse it should be admitted, that he distrusted Gods promises: for he could not forget, what the Lord had said vnto him by Samuel concerning the kingdome: whereof he made no doubt. Others therefore doe excuse Dauid altogether, saying *Non peccat Dauid, etsi timeat*, that Dauid sinned not, though he were afraid. *Marc.* But Dauid cannot here be altogether freed from humane infirmitie, and doubting: as the verie words doe shew great passion. *There is but a steppe betweene me and death:* and Dauids doubtfull thoughts at an other time shew as much: when he said in his heart, *I shall now perish one day by the hand of Saul*, c. 27. 1. 3. Therefore I preferre the meane betweene these two, that as Dauid was not altogether voide of diuine consolation, so neither was he free from humane weakenesse and infirmitie, yet so, as that he still did comfort himselfe in God, and relied vpon his promises: as it appeareth by the 59. Psal. which he made immediatly vpon his escape, when Sauls men watched his house, and he was let down by a window, as the title of the Psalme sheweth: in the which he thus professeth his faith and confidence, v. 9. *I will waite vpon thee, for God is my defence.* 4. But yet there is great difference betweene the feare of Dauid here, and the feare of other the seruants of God, and the feare of the wicked: and the difference betweene their feare standeth in these three points. 1. The one in their feare, yet doe not leaue their faith and confidence in God, though they are plunged for the time, yet they recouer themselues by their faith, as Iaacob though he were afraid of Esau his brother, yet he trusted in God, and prayed vnto him: but Saul, when the Philistims pursued him, vtterly despaired and slue himselfe. 2. The godly though they be in daunger, attempt no vnlawfull meanes: the wicked in their feare, care not how they may worke themselues out: as Saul fearing the losse of his kingdome, seeketh to kill Dauid. 3. The godly are not so perplexed, but that in the middes of their feare, they omit nothing appertaining to their dutie, which may helpe them, as here Dauid vseth Ionathan as a meane: but the wicked are at their wits ende, and know not which way to turne themselues, casting all meanes aside, and resolue thus desperately, if we perish, we perish; as Hagar, when the water of the bottell was spent, sought no further, but in despaire cast the child aside a good way from her, because she would not see his death. Gen. 21. 15. 16.

The difference betweene the feare of the faithfull and vnfaithfull.

5. Quest. v. 4. *Of Ionathans liberall promise to Dauid, to doe whatsoeuer hee required.*

1. There is some difference in the reading of the words: some read, *whatsoeuer thou saiest or desirest, I will doe. L. V.* or, *whatsoeuer thy soule desireth, I will doe. B. G.* but then the Hebrew coniunction should be superfluous, *veghasheth*, and I will doe it, some read, *Speake what is thy minde, and I will doe it. Vat.* but here the words are inuerted, which stand thus in the originall, *what saith thy soule? mah* the interrogatiue particle is placed first: then this remaineth to be the best reading, with an interrogation, *what saith thy soule, and I will doe it for thee? S. Ch. A. P.* for *mah* is a particle of interrogation,

tion, or asking a question. 2. In the which generall promise, Ionathan must be taken to vnderstand this secret condition: he would doe any thing for him, so it were not against pietie or honestie: *Mar.* and so all such generall promises are to be vnderstood. But Ionathan expresseth no such condition, because he had that confidence in Dauid, that he would aske no dishoneſt or vnseemely thing.

6. Quest. v. 5. *Of Dauids sitting at Sauls table, on the first day of the moneth.*

1. The Israelites had a solemnitie vpon the calends or first day of euery moneth, when they offered peace offerings, and thereof feasted together: yet they were not to abstaine from their bodily labour vpon that daie, sauing in the first of the seauenth moneth, when they were commanded to abstaine from all seruile worke. Leu. 23.25. *Mart.* And beside the solemne sacrifice prescribed to bee kept euery new moone, Numb. 28.11. they added peace offerings and a feast. *Genev. Iun.* And in the Kings Court the solemnitie was kept after the better sort, according to the dignitie of the place and persons. 2. *Pellican* thinketh, that Saul after he had prophesied in Naioth, beganne to be more reasonable and freindly toward Dauid, in admitting him to his table, as he was accustomed. But that is not like: for Saul was not yet come from Naioth, where he was a whole day and night: and Dauid had this communication with Ionathan the very same day while Saul was prophesying, whose place Ionathan supplied in his fathers absence, and therefore Dauid craueth leaue of Ionathan to be absent. *Iun.* 3. But Dauid was allowed his place at the Kings table, beeing the kings sonne in law, and of great account in Israel: *Osiand* where his presence was expected, especially in their solemne feasts: and therefore Dauid knowing he should be missed, craueth leaue to be absent.

7. Quest. v. 6. *Of Dauids excuse, that hee was gone to Bethlehem to the yearely sacrifice of his familie.*

1. *Iunius* onely here readeth, *conuiuium anniuersarium*, a yearely feast: all the rest read, *sacrificium annuale. P. sacrificium dierum: A. a sacrifice of daies:* or *victimæ solennes: L.* solemne sacrifices: to the same effect, and in the same sense, *Chal.* and *Septuag.* but the latter interpretation is more likely, for these reasons: 1. The same word, *zabach haiammim, sacrifices of daies*, which in the Hebrew phrase is taken for a yearely sacrifice, is vsed in the same sense, c. 1. 21. where mention is made of Elkanah his yearly sacrifice. *Borrh.* 2. It appeareth that vpon the first day of the moneth, they first sacrificed, and feasted of their peace offerings, and therefore none that were vncleane and not purified could eate thereof; as Saul himselfe excused Dauids absence. v. 16. 3. It was lawfull to offer peace offerings, where the Tabernacle was not: as is here euident: that Sauls feast consisted of such, because the vncleane were forbidden to eate thereof. But Saul dwelt at Gibeah, where the Tabernacle was not: and now especially this was permitted, the Tabernacle and the Arke at this time beeing asunder: see more of this before, c. 9. q. 3. & c. 16. qu. 2.

2. Now concerning Dauids excuse: some thinke it was his infirmitie and weaknes so to dissemble: *Pellican.* some that Dauid in thus dissembling shewed his wisedome: *Osiand.* but in true godly wisedome there is no such dissimulation. It is therefore most like, and none other thing can be gathered, but that this was a true excuse: *Iun.* and that there was some such solemne sacrifice in that familie, for some notable benefit receiued. *Mart.*

8. Quest. *Of the best reading of the 12. verse.*

1. *Iunius* readeth thus: *O Iehovah God of Israel, when I haue searched out of my father, &c. would I not send vnto thee, &c.* and the next verse thus, *so doe Iehovah vnto Ionathan, &c. if it seeme good vnto my father to bring euill vpon thee, as I will reueale it, &c.* But in this reading, in the 12. verse he interpreteth, *velo, an non*, would I not, where it signifieth, *& non*, and I send not: in the next verse hee ioyneth the imprecation to the affirmatiue clause: *as I doe reuealo*: whereas the sense rather giueth it should be referred to the negatiue clause before going: *if I doe not send and reueale, God doe so and so*

vnto

vnto me: better then God *doe so and so to me, as I reueale, &c.* 2. An other reading is, to put it likewise in the vocatiue case: *O Lord Iehouah, when I haue groped, &c. if behold, it is well with Dauid, and I send not, the Lord doe so and more also to Ionathan, &c. B. G. A. P.* but in this reading the person is changed: Lord in the 12. vers. is put in the vocatiue, and in the 13. in the nominatiue, belonging both to the same sentence, and so the sense should be imperfect. 3. Therefore the better reading is, to beginne also in the nominatiue case: *Iehouah God of Israel*: and so to suspend the sense vntill the beginning of the 13. verse, *Iehouah I say, doe so vnto Ionathan, &c. sic Vatabl. Septuag. Chald.*

9. Quest. *Of the truest reading of the 14. verse.*

1. Some interpret the verse thus, reading affirmatiuely: *and if I liue, thou wilt shew me mercie: and if I die, thou wilt not cut off, &c. L. S.* but in this reading the negatiue particle *velo, and not*, thrise repeated in the verse should bee left out. 2. Some read thus: *I require not this* while I liue, *for I doubt not, but thou wilt shew me the mercie of the Lord, that I die not. B. G.* but here all these words, *I require not*, and, for *I doubt not*, are added, being not in the originall. 3. *Iunius* readeth thus, with an interrogation: *wouldest thou not while I liue*, wouldest thou not shew towards me *this mercie of the Lord, that I die not*? but if *velo* should be here read interrogatiuely, why not also in the next verse *velo*, and *wouldest thou not cut off thy mercie from mine house*: if the interrogation cannot stand here, *velo* should seeme so to be read before: and the word *hab* is vsed, when the negatiue is put interrogatiuely, not *velo*: beside, for the matter Ionathan feared not, least Dauid should put him to death, that he should neede to say, *that I die not*. 4. Therefore I here rather preferre *Vatablus* sense: *If I do not shew thee mercie*, then shew me no mercie, neither aliue nor dead: where the phrase, *if I shewe not mercy*, is supplied out of the clause following, which is vsuall in the Hebrew tongue, which is very curt and compendious. But this last sense is better somewhat altered thus: if I do not *shew thee mercie, while I liue, then doe not thou shewe toward me the mercie of the Lord, no not when I am dead*: for thus the sentence to be distinguished, the perfect distinction *athnah*, determining the first clause, ending at *while I liue*, giueth great probabilitie.

10. Quest. v. 17. *Whether Ionathan sware vnto Dauid, or he caused Dauid to sweare.*

1. The most read, Ionathan againe sware vnto Dauid: *A. P. B. G. V. cum cat.* but, the word in *hiphil, hashbiagh*, signifieth to cause to sweare, especially beeing ioyned with the prepositon *eth*, a signe of the accusatiue case: for then it signifieth to adiure one, or cause him to sweare: as in the same construction it is vsed, c. 14. 27. how Saul adiured the people, that is, charged them with an oath: for when it is taken in the other sense, it is ioyned to the prepositon, *lamed*, as Gen. 47. *vult.* Ioseph did sweare, *li*, vnto him. 2. Therefore *Iunius* better readeth, *adiurauit Ionathan Dauidem, Ionathan adiured Dauid*: that is, required the like oath of him, which he had made: for Ionathan had taken his oath before, and needed not take it againe: and it is cleare that Dauid also confirmed this league between them with a mutuall oath: as the 42. v. sheweth, *that which we haue sworne both of vs in the name of the Lord*: and againe, 2. Sam. 23. 7. it is said, *the Lords oath was betweene Ionathan and Dauid*: but no other mention is made of Dauids oath, but in this place. 3. Onely this will be obiected, that the words following, *because he loued him*, that is, *Dauid*, yeild a reason, that Ionathan should sweare to Dauid, rather then to cause Dauid to sweare to him. But it may be answered, that this was an argument of Ionathans loue, that as he had sworn to Dauid, so he requireth the like restipulation from him, as desirous to make a sure and stedfast league with him, whome he so dearely loued.

11. Quest. v. 16. *Of these words, Ionathan made a couenant with the house of Dauid.*

1. Some read, *let Ionathan be taken away by the house of Dauid. S.* but the word *vaiichroth, he cut out*, is of the actiue, not the passiue voice: and the prepositon *ghim*, or *hhim*, signifieth not *by*, or *from*, but *with*: others expound thus, *let Dauid cut off Ionathan with his house. Vat.* that is, if he performe not this: but here the words are much

inuerted: which ſtand thus in the originall, *and Ionathan ſtroke or ſmote with the houſe of Dauid.* 2. Wherefore the meaning is, that hee ſmote or ſtroke a couenant, which word is wanting here, as likewiſe cap. 22. 8. but vſually the word *berith*, a couenant, is ſupplyed: as Gen. 15. 18. and in many other places. *Iun. Chald. Lat.*

12. Queſt. v. 18. *Why Dauid ſhould bee miſſed on the feaſt day, ſeeing Saul had ſo lately ſought for to kill him.*

1. Some thinke that the hiſtorie is tranſpoſed: and that this fell out before Saul had ſent to kill Dauid in his houſe, or that he had purſued him vnto Naioth where he prophefied: but that is not like: for the ſtorie followeth in order, how while Saul was prophefiyng before Samuel, Dauid in the meane time eſcapeth, and goeth to Ionathã, at which time he had all this communication with him. 2. Others think that Saul was obliuious, and very forgetfull, by reaſon his head was diſtempered, and would ask for Dauid, not remembring that he had ſo lately ſought to kil him: as the Emperor *Claudius* was ſo forgetfull, that he would aske for them at the table, whome hee had commanded before to be put to death: but though Saul might be ouertaken with ſuch obliuion, Dauid was not, who firſt mooued this doubt, that his father would miſſe him. v. 5. 6. 3. Others are of opinion, that Dauid might be reconciled to Saul, yet hee truſted him not, and therefore deſireth that his abſence might be excuſed: *Mar.* but Saul was not yet returned from Naioth, while Dauid had this conference with Ionathan. 4. This therefore is more likely, that although Saul diuerſe times in his fitts had attempted to kill Dauid, and caſt his ſpeare at him, c. 18. 10. and c. 19. 1. yet Dauid was brought into his preſence againe to play before him, cap. 19. 10. & he knew, that Saul in that regard, would ſpecially miſſe him vpon the feſtiuall day: and this was the cauſe, why hee deſireth to bee excuſed. And Saul alſo might imagine, that Dauid would forget the iniuries, which Saul did toward him, as hee himſelfe made ſmall account of them according to the verſe,

Pulvere, qui ladit, ſcribit, ſed marmore leſus:

He that hurteth, writeth his wrongs in the duſt, he which is hurt in marble.

13. Queſt. v. 25. *Why Ionathan aroſe, the king ſetting in his ſeate by the wall.*

1. Some thinke that Abner came ſomewhat late, and Ionathan for honour and reuerence vnto him, gaue place, and ſo he ſate next vnto the King: *Vat. Oſiand.* but it is not like, that the kings eldeſt ſonne would giue place to the captaine of the hoaſt, or that he would take it, ſpecially in Sauls preſence. 2. The Hebrewes thinke, that Dauid was wont to ſit next vnto Saul, betweene Saul and Ionathan, and Dauid being abſent, he reſigned the place to Abner: ſo the Hebrewes: but it is vnlike that Dauid was ſet before the Kings eldeſt ſonne, though he were Sauls ſonne in lawe: neither did any ſet in Dauids place, for it was ſtill emptie. 3. *Ioſephus* ſaith, that Ionathan ſate on the right hand of the king, and Abner at the left: but this is vnlike alſo, for to giue the right hand was a ſigne of preheminence, and the cheife place, as Salomon placed his mother at his right hand, 2. kin. 2. 19. and it ſhould ſeeme, that the kings ſeat was vppermoſt, next vnto the wall, and the reſt ſate at his right hand. 4. *Iunius* thinketh, that Ionathan in the kings abſence occupied his ſeat, and now at the Kings comming he riſeth, and giueth place: but neither doth this ſeeme probable: 1. becauſe it ſeemeth by the order of the words, that Saul was firſt ſet in his accuſtomed place, before Ionathan aroſe: 2. it appeareth by the words of the text, that Saul vſed onely to ſit in the ſeat by the wall, *and the king ſate as at other times vpon his ſeate:* 3. the words following, *Ionathan aroſe, and Abner ſate by the Kings ſide*, ſhew that Abner ſate next to the King, as Ionathan had wont to doe, who now beeing riſen from that place, Abner was next to the king. 5. Therefore it is more likely, that Ionathan knowing his fathers qualities, and hauing experience of his ſudden paſſions and furie, would not ſit next his father, *Pellic.* pretending ſome other thing, to auoid the daunger which he feared: for the next day, when Saul beeing mooued caſt a ſpeare at him, Ionathan could not eaſily haue ſhunned it, if he had ſet next vnto him.

14. Queſt.

14. Queſt. v. 26 *Of Sauls excuſe to himſelfe, that Dauid was abſent, becauſe hee was not cleane.*

1. There is ſome difference of the reading of the words: ſome read thus, *ſome thing hath happened vnto him that he is not cleane: Vat.* but in the originall the word *tahar, cleane,* is repeated twiſe: ſome thus, *he is not cleane, becauſe he is not purified: L.S.* but the ſame word is repeated in the Hebrew: and ſo read, *he is not cleane, becauſe hee is not cleane,* were a ſuperfluous repetition of the ſame thing: ſome thus, *ſome thing hath befalne him, though he were cleane. B. though he were cleane, or elſe becauſe he was not purified. G.* but here *bilti* rather ſignifieth, *not cleane,* then *though cleane*: for ſo a contrarie ſenſe would be made: therefore here ſomewhat muſt be ſupplyed: *he is not clean, and becauſe he is not cleane,* he commeth not, *Iun.* which laſt words may bee ſupplyed out of the next v. *Wherefore commeth not, &c.* 2. There were diuerſe legall pollutions, as by touching any dead thing, or by ſome flume: *Ioſephus* addeth, by companying with his wife: which made them for the time vnmeete to eate of the ſacrifices: Saul might geſſe, that Dauid was letted by ſome of them: which legall vncleannes continued but till the euening, Leu. 11. 39. and therefore Saul asketh for him the next day: who like an hypocrite had kept his bodie cleane from ſuch legall pollutions, but in the meane time, his heart was defiled with malice and hatred. *Mart.*

15. Queſt. v. 27, *Why the ſecond day of the moneth was obſerued as a feſtiual.*

Three cauſes may be rendred thereof. 1. Becauſe the law was, that if any remained of their free and franke offerings, which was not eaten the firſt day, it ſhould be eaten the next, but if ought remained vntill the third day, it ſhould be conſumed with fire, Leu. 7. 16. 17. It is like therefore that Saul hauing frankly offered, the feaſt was continued vnto the next day. 2. Or this they might doe in reſpect of thoſe which were vncleane, and could not come the firſt day, that the ſecond daies feaſt ſhould be for them: as the like libertie was graunted for the Paſſeouer, that they which could not take it the firſt moneth beeing in their iourney, or otherwiſe letted, might keepe it the ſecond moneth, Num. 11. *Mart.* 3. Or Saul might keepe two daies feaſt, whereas the common ſort obſerued but one, in reſpect of his magnificence and princley ſtate: and therefore he ſaith, *Why commeth he not, neither yeſterday, nor to day?*

16. Queſt. v. 29. *Of Ionathans excuſe: whether he therein ſpake any vntruth.*

1. Ionathan charitably intending to doe good to Dauid, and no hurt to any, in excuſing Dauid in this manner, is freed from any great imputation of vntruth. *Mart.* 2. And beſide concerning the ſumme and ſubſtance of the excuſe, that there was a yearly feaſt at Bethlehem for Dauids familie, it is like it was true, and that Dauid asked leaue to goe thither it was true alſo, as is before ſhewed, qu. 7. 3. But it ſeemeth Ionathan addeth other circumſtances, *as that Dauids brother ſent for him:* and *that was the cauſe of his not comming:* as though Dauid was gone thither: but Dauid neither made mention of his brothers ſending for him, nor that Ionathan ſhould ſay, that Dauid was gone thither, but that he asked leaue to goe. *Ioſephus* addeth further, that Ionathan ſhould ſay, that he was bidden likewiſe. Thus as *Ioſep.* addeth to Ionathans ſpeech, ſo Ionathan ſeemeth to adde vnto Dauids: and therein ſhewed ſome infirmitie: he was not accuſtomed to make ſuch excuſes, and therefore ſpeaketh ſomewhat vncertainely and timorouſly. But of this kind of officious lies, more ſhall be ſaid afterward in the end of the next chapter.

17. Queſt. v. 30. *Of Sauls vpbraiding Ionathan with his mother.*

1. Some read, *ſonne of peruerſe rebellion:* not referring it to Ionathans mother, but vnto Ionathan himſelfe: who is called the ſonne of rebellion, that is rebellious: *A.P. Oſiand.* but the diſtinction *ſoph paſuch,* comming between theſe two words, *peruerſe, rebellion,* do ſhew that they cannot agree together as ſubſtantiue and adiectiue. 2. Others doe apply both vnto Ionathans mother, that ſhee was peruerſe in rebellion, that is, rebellious: *thou ſonne of the wicked and rebellious woman, B.G.* but for the former

reaſon of the diſtinction, theſe words are not to be put together. 3. Therfore the better reading is, to referre the firſt to Ionathans mother: *thou ſonne of a peruerſe woman*: the other to Ionathan himſelfe, ſupplying againe the word *ſonne*: of rebellion, that is, *thou rebellious*: *Iun.* a rebellious ſonne of a wicked woman: which ſome interpret, as though he ſhould obiect vnto Ionathan, that he was a baſtard, and borne of an adulterous woman: *Mar.* but rather he obiecteth onely the ſtubbornes of his mother, that was alwaies contrarie vnto him, and ſo was her ſonne. *Berrh. Genuenſ.* Thus the hypocrite accuſeth others, beeing moſt worthie of blame himſelfe: and thus he ſpareth neitherwiſe nor ſonne, but reuileth them both ſhamefully. *Iun.*

18. Queſt. v. 41. *Whether Dauid exceeded Ionathan in weeping: and how the wordes are to bee read.*

1. Themoſt read thus, *they wept one with another, vntill Dauid exceeded*: B. G. S. the word *gadhal*, ſignifieth to multiply or magnifie: ſo B. G. A. P. V. and they render theſe reaſons, why Dauid wept more then Ionathan, becauſe he was not onely to leaue the ſweete ſocietie of his friend, but his wife, and which was the greateſt griefe of all, to be a ſtranger among the people of God, like to be exiled from his owne country: *Mar* ſome thinke he wept more, becauſe he loued more. *Pellican.* But beſide that *higdil* in *hiphil*, in that ſenſe, when it ſignifieth, to magnifie is not put abſolutely, as it is here, but in conſtruction with ſome other word, as c. 12. 24. *higdil gnim mathem*, *he hath magnified, or done great things toward you*: and Ioel. 2. 22. *higdill lagnaſhoth*, *hee hath magnified to doe*, that is, done great things: the reaſons alleadged are not ſufficient to iuſtifie that reading: for though Dauid were in greater danger then Ionathan, that was no reaſon why Dauid ſhould weep more, ſeeing Ionathan louing Dauid as his own ſoule, was as much touched with the fellow-feeling of his griefe, as Dauid himſelfe: but the contrarie is rather euident, that Ionathans affection was more ardent toward Dauid, if there were any difference at all in their loue: for Ionathans hart was firſt knit to Dauid, and it beganne of his part: againe, Ionathan aduentured more for Dauid, then he euer did for Ionathan, he put his life in danger for Dauid: and Dauid himſelfe confeſſeth, that Ionathans loue toward him, exceeded the loue of women. 2. Sam. 2. 26.

2. Therefore *Iunius* reading in this place is the better: *vntill hee raiſed or lift vp Dauid*. for ſo both the vſe of the word will beare this ſenſe, Pſal. 49. 10. *higdill*, *hee hath lift vp* his heele againſt me: and the circumſtance of the place giueth it: for before it is expreſſed, that Dauid fell vpon his face to the ground, then while Dauid thus lay lamenting and complaining vpon the ground, Ionathan did lift him vp, as *Ioſephus* well noteth, that he raiſed him from the ground, embraced, and comforted him, as cap. 13. 17. he emboldned Dauid, ſaying, *Feare not.*

CHAP. 21.

1. Queſt. v. 1. *Of the citie Nob, whether Dauid fled to Ahimelech the high Prieſt.*

1. *Dauid Kimhi* ſaith, that he learned of his father, that this Nob was the citie *Ieruſalem*; *ex Pellican.* but this appeareth to be otherwiſe, Iſay. 10. 32. where Nob and Ieruſalem are named as two diuerſe places. 2. It was a citie ſituate in the tribe of Beniamin, not farre from Anathoth, where the inheritance lay that was alotted to this familie. 1. king. 2. 26. thither Salomon ſendeth Abiathar, when he remooued him from the Prieſthood. So Nehem. 11. 32. Nob and Anathoth are named together, as beeing cities not farre aſunder. *Iun.* 3. Here at this time was the Tabernacle, the Altar, the table of ſhewe bread, which was the cauſe that ſo many Prieſts gaue there their attendance: but the Arke was ſtill at Kiriathiearim in the tribe of Iudah.

2. Queſt.

2. Quest. 8. v. 2. *How the Priest here called Ahimelech, is said to be Abiathar.* Mark. 2. 26.

1. Some thinke that whereas Abiathar was the sonne of Ahimelech, ver. 20. that first Dauid might haue some communication with Abiathar, and afterward with Ahimelech: *Mart.* but seeing Abiathar is in the Gospel called the high Priest, it cannot bee vnderstood of the sonne, who could not be high Priest while his father liued. 2. Therefore the better solution is, that both the father and the sonne had each of them two names: they were both called Abiathar and Ahimelech: this may appeare, 2. Sam. 8. 17. Zadock and Ahimelech the sonne of Abiathar, are said to bee the Priests vnder Dauid: and c. 20. 25. the Priests were Zadock and Abiathar: the sonne is here called in one place Ahimelech, in the other Abiathar: and so is the father called Abiathar, who in this place is named Ahimelech: *Genev. Bez. in Mark.* 3. 26. Reconcil.

3. Quest. v. 1. *How Dauid is said here to bee alone, and Mark. 2. 26. hee is said, to giue vnto those which were with him.*

1. Some thinke to dissolue this knot, and answer this doubt, in saying that Dauid is said to be alone, not that none at all were with him: but that he came without any guard of souldiers: but this answer satisfieth not: for Dauid saith, that he had appointed not his souldiers, but his seruants, and young men, to such and such places, wherby it appeareth, that he had not so much as any seruant at all with him: and *Iosephus* saith, he was neither *famulatio stipatus, nec seruis comitatus*, attended vpon by his seruants, nor accompanied with his friends. 2. Therefore the meaning of that place in the Gospel is, that Dauid gaue of the shew bread, not to those which were then present with him, but to whome he came afterward. *Mart.* 3. And herein appeareth the inconstancie of Courtly fauour: Dauid, who was before beloued, admired, and reuerenced of all, is now left and forsaken of all. *Mar.*

4. Quest. v. 2. *Whether Dauid were in fault, by this his excuse of the Kings businesse, to bring the Priests and their citie into daunger.*

1. Some excuse Dauid here that he told the truth, saying, *that the King had commaunded him a certaine thing*: for indeed God the great king of heauen had appointed him to be king: but neither doth it appeare that Dauid had any such meaning, and if he had, he had deceiued Ahimelech notwithstanding, who vnderstood him to speake of the King. 2. Some doe excuse Dauids fact herein, that hee did no more then any man would, that was in necessitie: and that neither hee nor the Priest had done any thing vnlawfull: but that Doeg and Saul onely were the causes of the mischese following: Dauid was the occasion, but taken, not giuen, as Christs flying into Egypt was the cause of the death of the infants. *Mar.* But if Dauid shewed some infirmitie in deuising an excuse, which was not true, which cannot be auoided, then he must needes bee in some fault also for the daunger that followed, seeing the Priest was induced by that pretence to do as he did, whereby hee came into that daunger. And further, if Dauid had not feared, nor thought of any such perill that might haue ensued, he had beene cleare: but seeing he himselfe suspected it, as he saith, *he knew the same day Doeg would tell Saul*, cap. 22. 11. and yet did it: it cannot but shewe some infirmitie in him. Christs example is not like: for there Ioseph was admonished by an angel in his dream to flee into Egypt: neither was the like danger there foreseene, which was suspected and feared here. 3. Therefore, as Dauid himselfe confesseth, that he was the cause of the death of those persons: so we need not feare to affirme it. And though our Sauiour iustifieth Dauids eating of the shew bread vpon this necessitie, as *Osiander* reasoneth: yet euery circumstance of this action is not there iustified: though it were lawfull, hunger compelling him, to eate the shew bread, against the ceremoniall law: yet no necessitie was to compell him to tell an vntruth, against the morall lawe. I rather therefore herein subscribe to the iudgement of *Pellic. Genev.* that this was an infirmitie of Dauid, to teach vs, *that none hath his iustice of himselfe, but receiueth it of Gods mercie. Genev.* 4. And further, that Dauid here committed some ouersight, it appeareth by that place, 2. Sam. 23. 15. where Dauid thirsting for the water of Bethlehē, as here he is

hungrie, three men aduentured their liues to breake through the hoast of the Philistims, and brought vnto Dauid of that water, who would not drinke it, because it was the price of their blood, but poured it out vnto God: there Dauid in the like necessity would not drinke the water, the danger being ouer, much lesse would he haue before commanded them to doe it, where he sawe apparant daunger: and here if Dauid had forborne, when he suspected the danger, the occasion of so great cruelty would haue beene cut off. 5. But yet God in his prouidence so disposed of this action, that both by this occasion the iust sentence of God was executed vpon Eli his house. *Mart.* as also in this example, the libertie of Gospel was shewed against the ceremonies of the lawe, which the Messiah should bring. *Bor.*

5. Quest. v. 4. *Of the difference of things common and prophane, and hallowed.*

1. Things some are sacred and prophane in their nature, which cannot bee chaunged: things sacred, which can neuer be prophaned, that is, turned to a prophane or vncleane vse, are the gifts of the spirit, vertue, loue, faith, patience, and such like, but they remaine sacred and holy in their nature, and are only giuen vnto those which are become sacred being sanctified by the spirit of God: some things are polluted and vncleane in their owne nature, as the corruption of man, vice, sinne. 2. Some things are not sacred in their nature, but according to the institution, as the ceremonies of the lawe, which now are prophaned and abrogated by Christ: *Bor.* so the elements vsed in the Sacraments, are sanctified by the word for that spirituall vse: but that holy action beeing finished, they returne to their owne nature: such was the shewe bread here giuen vnto Dauid, it was holy by the ceremonie, but as prophane and common in regard of Dauids necessitie.

6. Quest. v. 5. *Of the hallowed bread, called the shew bread.*

1. The lawe hereof is set downe, Leuit. 24. both concerning the matter whereof it should be made, of the finest of the floure, how much should be in euery loafe, how many loaues 12. in all: where they should be placed, and how long they should there continue from Sabbath to Sabbath: and in what manner they should bee presented, namely, with incense. 2. They vsed fowre kinds of breads: the first was common bread, the second such as the people vsed in their sacred feasts: the third, such as the Priests eate in their families: the fourth was the most holy bread, which it was lawfull onely for the Preists to eate within the Tabernacle. 3. The holy bread called the face or shew bread, because it was alwaies in the presence of God, was a type of the true bread Christ Iesus, that came downe from heauen. It also shadowed forth the Eucharist of the newe Testament, which is celebrated with bread. And there was the same signification of their Sacraments with ours, sauing that ours are more cleare and manifest, being a memoriall of Christ alreadie exhibited, whereas theirs did shadow him out beeing to come. *Mart.*

7. Quest. v. 4. *Whether it were lawfull for the Priest to giue vnto Dauid hallowed bread.*

1. Seeing our Sauiour Christ doth iustifie and allow this fact of Dauid, Mat. 12. 4. there can be no further doubt or question made thereof, but that Dauid might both safely eate thereof, the necessitie of hunger vrging him, and that the Priest might lawfully giue thereof vnto him. 2. The reason hereof is, that ceremonies and externall rites must giue place to charity: for as the second table must giue place to the first, as Abraham beeing commanded of God to kill his sonne, (which he did in purpose and counsell although it be forbidden in the second table to kill, yet Abraham was to yeild his obedience to God, which is commanded in the first table: so the ceremoniall law is wholly to giue place to the morall, when as both cannot be kept together: as the health, life, and safetie of man, wherein our loue and charitie is seene, is to be preferred before a ceremonie: our Sauiour healed vpon the Sabbath day, because the ceremonie of rest, was to giue way vnto charitie: the Macchabees therefore were in error, that refused, necessitie so compelling, to fight vpon the Sabbath day: so here the Priest & Dauid had both sinned, if he should haue suffered Daud to perish, and Dauid

should

should haue chosen rather to die, then to eate of the hallowed bread. 3. And this libertie, which first was brought in by Christ, and by him communicated to his members, is grounded vpon the will of the author and institutor of the ceremonies, who would haue all morall duties preferred before them: as he saith, *I will haue mercie, and not sacrifice.* 4. Here then their superstition is reproued, which preferre the obseruation of ceremonies, before morall duties; as the Pharisies which neglected Gods commandements, to establish their tradition: as if a Iewe should die, rather then eates swines flesh, in case of necessitie: or among the Papists, a Carthusian should choose rather to starue, then to eate flesh: so in Poperie, they will rather suffer their Priests and Votaries to burne in lust, and to commit vncleannesse, then to permit them to marrie: they would punish a man more for eating flesh in Lent, then for committing fornication: which censuring of the transgression of ceremoniall obseruations, beyond the breach of morall duties, is displeasing in the sight of God, wherefoeuer it is practised. 5. But yet this is a different case, when the breach of a ceremonie, carrieth with it the transgression of some moral duties: for in that case a man ought rather to die, then to be forced to that transgression, where there is no necessitie: as the Iewes did well to offer themselues to death, beeing vrged by cruell Antiochus, then to eate swines flesh, because it would haue shewed a renouncing of the law, and flat disobedience to Gods commandement: so for a Christian to eate things sacrificed to Idols for his necessitie, when it may be done without offence, is lawfull, as S. Paul sheweth, 1. Cor. 10. but to eate it, in approbation of an Idol, beeing thereunto compelled by the enemie, were a deniall of his profession. *sic fere Martyr.*

The breach of ceremonies not to be more seuerely censured then the breach of the morall lawe.

8. Quest. v. 4. *Whether the Priest did well in requiring of Dauid abstinence and cleanness from women.*

1. Some thinke, that this was a preposterous and ridiculous question, as *Hierome* calleth it: for what if Dauid had not beene free from lying with women, namely with his wife: (for other women the Priest meaneth not, for Dauid beeing an holy man the Priest could not suspect of incontinencie) would hee haue suffered Dauid rather to starue, then to eate of the shew bread? Againe, there can be no precept shewed in all the scripture, that the companie with the wife did contaminate: to this effect *Pet. Martyr.* who seemeth to denie that the matrimoniall act, did bring so much as a legal impuritie with it: But this cannot be denied, that by Moses law, there was an imputation of some legall vnclannesse vnto carnall copulation: as both appeareth by the analogie of that precept, Exod. 19. 15. where the people are commanded not to come at their wiues for three daies, beeing to appeare before the Lord in Mount Sinai: *Iun.* as also by that law, Leuit. 15. 18. which place is truely translated thus: *A woman, when a man lieth with her by carnall copulation, they shall both be washed with water:* which place though *Pet. Mart.* contend to be vnderstood of such as had a flux or running of their seede: yet by comparing it with Leuit. 18. 20. it will appeare, to be taken in the other sense: where the same words. *shichbath zaragh,* is taken for carnall copulation, *semen concubitus*: But this was no vnclannesse in nature, but onely in the ceremonie, as it appeareth by the clensing & purgation, which was onely ceremoniall by water. And the reason of this precept was that by this meanes, they should liue temperately and soberly in marriage, and not giue themselues ouer vnto fleshly pleasure: seeing after euery such act they were vncleane to the euen.

2. But in the other assertion, that this question propounded by the Priest at this time, was rash and vnseasonable, I rather consent with *P. Mart.* then vnto *Iunius*, who seemeth to thinke, that the Priest consulted with God herein, and was directed by his oracle to require this preparation. Indeede the Priest consulted with God for Dauid, c. 22. 10. and it seemeth by the Lords appointment gaue him the victualls and the sword: but concerning that condition of legall puritie, the Priest required it of himselfe; the Lord knew how it was with Dauid at that time, and what if Dauid had bin vncleane, he must not haue starued; and for as much as laie persons were vncleane by the law, in respect of eating of the hallowed bread, seeing necessitie dispensed with one part of the ceremonie, it might also with the rest.

3. As they abstein from that which will not admit so much as a legall impurity, which is no disparagement to marriage, seeing the Virgine Marie after that holy birth was also purified according to the law, from a legall impurity. Luk. 2. 22. So they have further wisedom in an other discourse, that whilst we make from Euangelicall impurity, forbidding men immediately after such carnall knowledge to communicate in the Eucharist. As is handeled in the decrees, where it is vpon: *Hieronymi, Scitote fratres charissimi, quod quicunq; vxori debitum reddit, non potest eucharistiæ communionem percipere, nisi remedium lacrymarum adhibuerit.* Know ye brethren, that whosoeuer rendreth the due to his wife, can not giue himselfe to prayer, nor taste of the flesh of the lambe. *Causa 33. quæst. 4. c. 11.* For if the duties of marriage hinder not prayer, then they must altogether be omitted, and so consequently marriage it selfe is abolished, seeing we ought to praie continually, as the Apostle exhorteth. 1. Thess. 5. 17. No day nor night is to be intermitted without praier: then by this reason, men that are married should abstaine both day and night. Indeede the Apostle would have them that be married to abstaine for a time with consent, to giue themselues to fasting and prayer, 1. Cor. 7. 5. but he meaneth extraordinarie prayer, such as is ioyned with fasting, not ordinarie and daily prayer, which is not to be intermitted: then as abstinence is to bee vsed from meate, to make our praiers more feruent, so also from vniust: but the ordinarie exercise of prayer is no more hindered by matrimoniall duties, compared with sobrietie, then by naturall offices in the sober vse of meate and drinke. Concerning the other point of such abstinence before the receiuing of the Sacrament: as I deny not, but sometime it may bee conuenient, not in respect of any vncleannesse in the thing, but in regard of that intemperancie and lust, which often concurreth with it, so neither is such abstinence to be held necessarie for all: for if marriage be in selfe an holy thing, as being of Gods institution, the vse of marriage in it selfe also is holy, being not by mans corruption defiled: as the Apostle saith, *Marriage is honourable among all, and the bed vndefiled*, Heb. 13. 5. how then can that which is in it selfe, holy, honourable, and vndefiled, defile a man, and make him vnfit for holy things? And in this case, that rule of the Apostle holdeth, *omnia munda mundis, to the cleane all things are cleane*. Tit. 1. 15. But yet because many times that matrimoniall dutie may be an impediment to spirituall meditation, and it draweth with it carnall delight, it is not inconuenient, nay it is very fit therein to vse that abstinence, which is in meates and drinkes: that as he that can endure to be so long fasting, to receiue the Sacrament as his first sustenance, doth not amisse, who also may eate first, if his strength serue him not: for as *Augustine* saith, *Liquido apparet, quando primi acceperunt discipuli corpus & sanguinem Domini, eos non accepisse ieiunos*: it is euident, that when the Disciples first receiued the bodie and bood of Christ, they did not receiue it fasting, *lib. resp. ad Ianuar. c. 6.* So they which can vse their strength in the other kinde of abstinence, doe therein well: yet here none are to be forced, but to be left to their godly discretion. In this point, that resolution of *Gregorie* is excellent: *Si quis sua coniuge, non cupidine voluptatis captus, &c.* If any man vse his wife, not taken with lust of pleasure, but for procreation sake: *de sumendo corporis & sanguinis Dominici mysterio sno relinquendus est arbitrio, quia à nobis prohiberi non debet accipere, qui in igne positus nescit ardere*: concerning the receiuing of the mystery of the bodie and blood of Christ, he is not left to his owne discretion, seeing he is not to be forbidden to take it, who can be in the fire and not burne.

This breach of ceremonies not to be mistaken for breach of the morall law.

Whether it be requisite to forbeare the matrimoniall duties, before the receiuing of the communion.

4. But the Romanists doe yet presse this place further, that if it were required of David, that hee had kept himselfe from women, before he did eate of the hallowed bread: then it is fit that the Priests of the new Testament should alwaies abstaine, and be perpetuall virgins, seeing they continually consecrate the Sacrament; to this purpose *Bellarmine* alleadgeth out of *Hieromdib. 1. de Cler. c. 19.*

Contra. 1. I confesse that some of the Fathers doe make such collection, being much addicted to the praise of virginitie: but *Hierome* among the rest, is too farre carried that way too much to the disgrace of mariage: as he saith, *Quale bonum est, quod prohibet accipere corpus Christi?* what manner of good thing is that, which hindereth to receiue the bodie of Christ? May not the like be said of meate, *quale bonum quod impedit ieiunium*: what kind of good thing is that, which hindereth fasting? There-

Contr. Single life not to be imposed vpon the Ministers of the Gospel.

fore

fore we muſt not ſo much conſider, what they write according to their owne fanſies and inclinations, but how it is grounded vpon Scripture, that they write. 2. This collection is very weake, to reaſon from the legall obſeruations, to Euangelicall conſtitutions: that becauſe the law commaunded a certaine puritie ceremoniall, that men ſhould be obliged thereunto vnder the Goſpel. 3. Nay, this reaſon enforced not the Prieſts of the law themſelues, which daily miniſtred in the beginning, before they were in Dauids time ſorted out into their courſes, and yet it was permitted vnto them to be married. 4. Further, if virginitie ſhould bee impoſed vpon them, which daily miniſter the Euchariſt, then vpon them alſo which daily receiue it, as the vſe was of ſome Churches in *Auguſtines* time, of the which cuſtome hee writeth thus, *Quotidie Euchariſtiæ communionem percipere, nec laudo nec vitupero, omnibus tamen Dominicis diebus communicandum ſuadeo:* Euery day to communicate in the Euchariſt, I neither commend nor diſcommend, but euery Lords day I perſwade to communicate. *de Eccleſiaſt. dogmat. c. 53.* If all theſe ſhould haue refrained, that did communicate euery day, then in thoſe places there ſhould haue bin no marriage at all.

8. Queſt. v. 4. *What Dauid meaneth, when hee ſaith,*
The veſſells of the young men
were holy.

1. The moſt doe interpret theſe words of the bodies of the young men: for ſo are the bodies of Chriſtians called veſſels: as 1. Theſſ. 4. 4. *That euery one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour:* and in the ſame ſenſe, women are called the weaker veſſells: *Vid. Adam. Barr. Pellican. Genevenſ.* and ſo they make this to be the meaning, that the young men had kept themſelues from women, and ſo their veſſells, that is, their bodies were holy. But Dauid had ſpoken before ſufficiently of the puritie of their bodies in that behalfe, hauing ſaid, that women had been ſecluded from them three daies: for ſo long it was, ſince Dauid came from home, it was now the third day; therefore Dauid hauing ſignified ſo much in plaine tearmes, there was no cauſe he ſhould deliuer the ſame againe in obſcure words, ſeeing he was in haſt, & went in danger of his life, and had no time now to ſpeake any thing ſuperfluouſly. 2. *Vatablus* vnderſtandeth their garments by their veſſells: but there was no occaſion offered for Dauid to ſpeake of their cloathes; therefore *Iunius* better vnderſtandeth here by veſſells, the inſtruments which were neceſſarie for their iourney, as their bags and ſachels, and ſuch other neceſſarie implements: ſo is the word *chelei*, veſſells, taken c. 9. 7. *the bread faileth in our veſſells* Therefore whereas the Prieſt firſt asked, whether they were kept from women: Dauid maketh a full anſwer, that not onely their bodies were cleane, which ſhould receiue the hallowed bread, but the veſſells alſo wherein they ſhould carie the bread, were kept from pollution. And that the veſſells are taken in this ſenſe, appeareth by the vſe of the ſame word in the end of the verſe, where the *bread* is ſaid to be *ſanctified in his veſſell*, that is, in the diſhes and inſtruments, wherein it was put.

9. Queſt. v. 5. Of the meaning of the next words: *And it*
is in a manner common, ſpecially ſeeing other
ſhall be ſanctified this day in the veſſel.

1. Some vnderſtand the firſt words of the *prophane way*, making this the ſenſe, that although their buſineſſe, whereabout they went, were prophane and worldly, not belonging to religion, yet, *it*, that is, the bread, ſhould be ſanctified in their veſſels: that is, their bodies beeing cleane: *Oſiand.* ſome applie it to the way and iourney it ſelfe, that though they could not chooſe, but meete with diuers pollutions and prophanations in the way, yet their preſent neceſſitie did ſanctifie the bread vnto the, that is, make it lawfull for them to eate it: *Pellican.* ſome referre the latter part to themſelues, that they after they had eate the bread, ſhould be more carefull to be ſanctified in their veſſells: *Genev.* ſome thus, the bread ſhould be kept in his pureneſſe in their veſſells, wherein they carried it: it ſhould not be prophaned by any pollution. *Vatab.*

2. But the words are better tranſlated, *and it is in a manner common*, that is, *the bread*. 1. For in that ſenſe it is called before, *chol lechem*, common bread: it is not like, that

the

the Priest would speake in one sense, and Dauid in another. 2. Beside, *derech*, the way is of the feminine, *chol* of the masculine, therefore they must not be ioyned together as substantiue and adiectiue. 3. It is vsuall in Scripture, to take *derech* in that sense, for *ratio*, or *modus*, a manner, or respect: as Isa. 10. 26. *After the manner of Egypt.* 4. That which is said to be prophane, is the same that is sanctified in the vessells, but the bread is said to be sanctified: for so v. 4. the opposition is betweene *chol lechem*, and *lechem kodesh*, common bread, and hallowed bread: this then is the meaning, that the *bread was in a manner common*, that is, vnto the Priests, *specially seeing that* (for so the words *veaph chi*, rather signifie, then *how much more*: *Iun. A. P.* other bread, *was sanctified in the vessels:* that is, vpon the Sabbath new hote bread was consecrated, and the old was taken away for the Priest vse. *Iun.* This to be the best interpretation is euident, both by Ahimelechs question before-going, and by the words following: for Ahimelech made two exceptions to Dauids motion: first, the bread was hallowed bread, and so not for any but the Priests to eate of: and then, it might be that they were not cleane from women. Dauid answered to both these: for the second which he toucheth first, he answereth, that not onely themselues were cleane in that behalf, but the vessells also and instruments of their iourney were pure: for the first he telleth the Priest, that the hallowed bread, when it was taken from the dishes, and other put in place thereof, was in a manner as common bread to the Priests, and so it might be lawfull for Dauid also in respect of his necessitie to eate thereof. The words also following shew this to be the meaning, where mention is made of taking away of the shew bread the same day from before the Lord, and putting hote bread in stead thereof. v. 6.

10. Quest. v. 7. *Of Doeg the Adomites staying in the Tabernacle.*

1. Whereas Doeg is called, as the most read, an Edomite, yet in the originall he is said to be an Adomite, either of Adam a citie of Nephthali, Iosh. 19. 36. *Iun.* or rather of Edom: for the transmutation and change of pricks and points is vsuall in the Hebrew: he was an Edomite by nation, but in profession an Israelite: as Ahimelech one of Dauids followers is in the same sense called a Gittite. c. 26. 6. *Iun. Mart.* 2. This Doeg was staied before the Lord, either for the religion of the Sabboath, or by occasion of some vow: *Iun.* he staied not in the inward, but in the outward court, whether the people had accesse. *Mart.* 3. This his beeing there about a religious office, was the cause, by his wicked accusation, of the cruell murder following: yet was not the exercise of religion the cause, but his bloodie minde abusing religion: *Pellic.* for hypocrites though they pretend sanctitie, yet doe reteine malice in their hearts still. *Osiand.* 4. This Doeg is fitly by some made to be a type and forerunner of Iudas, who betraied Christ, and brought his Apostles into danger, as here Doeg accuseth Dauid, and worketh the ouerthrow of the innocent Priests. *Mart.* 5. Yet Gods secret prouidence is here to be considered, which by this meanes maketh good his sentence against the house of Eli. *Borr.*

11. Quest. v. 9. Of the meaning of these words, *Behind the Ephod.*

1. The most doe so take these words, as though the Priest should describe the place, where Goliaths sword lay wrapped vp in a cloath, behinde the place, where the Ephod, the high Priests garment lay. *Geneuens. Vatab. Osiand.* But to this interpretation it may be excepted: that if Goliaths sword were wrapped vp, it is like the holy Ephod, whereto was annexed the brestplate with twelue precious stones: with the Vrim and Thummim, lay not open and vncouered, to be a marke to finde out the sword by: and againe, the Ephod was kept & laid vp in the holy place, whether it was not lawfull for Dauid to come, yet here the Priest doth bid him take it: and further, the Priest gaue it him, c. 18. 10. Dauid tooke it not; which it should seeme he did, if these words did carrie any such sense, 2. Therefore the meaning rather is, *after the Ephod*, that is, after he had applied the Ephod and consulted with God: whereof mention is made, c. 22. 10. but in no place but this, is it touched, that he consulted with God; beside thus interpret the *Chalde*, and one *Ieshaia* an Hebrew interpreter: the like phrase

phrase also see Deut. 24. 20. thou shalt not *gather the grapes after thee*, that is, after thou hast made an ende of gathering. *Ium.*

12. Quest. v. 9. *Whether Dauid sinned in taking Goliaths sword.*

1. Some think that Dauid offended in taking that sword to conuert it to prophane vses, which was consecrated vnto God, as a monument of that great victorie against Goliath: and by this meanes in bringing the Priest into danger. *Pelicus.* 2. But, although it be acknowledged, that it was Dauids ouersight, in the presence of Doeg, whom he suspected, to aske and receiue these things of the Priest, as is shewed before, v. 4. And beside, it might haue giuen occasion also to haue endaungered Dauids person among the Philistims, when they saw Goliaths sword: yet simply in vsing the sword, there beeing no other, Dauid is excused by his necessitie, as before in taking of the shew bread. As the Iewes to redeeme their peace, gaue vnto the Chaldeans the vessels of siluer and gold, and were not reproued therefore by the Prophets. And who doubteth but that the Church may and ought, where there is no other remedie, to sell the Church vessels to redeeme poore captiues. *Mart.* Beside, Dauid tooke this sword the rather, to put him in minde of Gods former deliuerance, that he might by the sight thereof be stirred vp to waite vpon him still. *Osiand.* And further it is not vnlike, but that Dauid afterward when he was King, restored this monument againe. *Mart.*

3. By this example of Dauid it is gathered, against the phantasticall opinion of the Anabaptists, that it is lawfull for the seruants of God, where their cause is good, to weare armour and weapons. *Mart.* And much vnlike vnto this high Priest, who had no other armour or weapons but Goliaths sword, are the high Priests of the Church of Rome, that professe themselues to be warriours, and wage battell: beeing more addicted to warre then praier, to weapons then workes. *Osiand.*

13. Quest. v. 13. *Of Dauids changing of his behauiour before Achish, whether he offended in so dissembling.*

1. The word here vsed *taghem*, signifieth properly the outward tast, and by a metaphor, the inward facultie of discerning: some read, he chaunged his *speach. P. his countenance. L. S. his sense. A. his habit. V. his shew. I.* any of these interpretations may safely be receiued: but the best is, *hee chaunged his discretion:* for so the word is vsed, c. 25. 33. blessed be thy discretion or counsell, saith Dauid to Abigail: hee altered his countenance, words, and behauiour.

2. Now to decide this question, whether Dauid did well herein, many things must be considered. 1. There is great difference to bee made betweene dissembling in words, which properly is to lie, and in signes: for signes are not so properly ordained to expresse the minde, as words are: it may be lawfull for a man to dissemble in his behauiour, when he cannot in speach. 2. There are three things in the act of semblance or dissimulation to be obserued, the minde of him that dissembleth, the thing and subiect wherein, and the ende: for first, if hee dissembleth to saue himselfe, of a distrustfull or diffident minde, he sinneth: not, if vsing this as a meane, he still depend vpon God, and trust in him: as Dauid did in this place, as is euident, Psal. 34. 6. *He cried still vnto God*, euen when he chaunged his behauiour, as the title of the Psalme sheweth: secondly, in some things it is vtterly vnlawfull to dissemble, as in religious matters: as for a man to make a shew of religion, to aspire to honour, as hypocrites doe: as Simon Magus was baptised: or for one to dissemble his religion, as to bow to an Idol, which he hateth in his heart: naughtily, if his dissimulation tend to an vncharitable end: as Cain spake faire to his brother, to entise him into the field, there to kill him. If the outward semblance or pretense, which one maketh faileth in any of these, it is lawfull: otherwise it is not condemned: as Dauid obserued all three: hee put his trust in God, it was not in any religious matter, which tended to the denial of his faith, but in his ciuill behauiour: neither did any receiue hurt thereby, but he intended his owne deliuerance without dammage to any. So our Sauiour vsed a kind of semblance, when to take triall of the Disciples humanitie, he made shew, as though he

he would haue gone further: but Peter offended, and was iuſtly reproued of S. Paul Gal. 2. that in a religious matter diſſembled, withdrawing himſelfe from the Gentiles with whom he had eaten before, for feare of them of the circumciſion, and ſo made a difference betweene the beleeuing Iewes, and the beleeuing Gentiles.

3. Some to excuſe this fact of Dauid, ſay, that for the time Dauid was ſtriken with a fit of madneſſe or frenſie indeed, and ſo diſſembled not: but the text ſhewing that Dauid changed his behauiour, maketh it his owne voluntarie act: ſome ſay, that Dauid did it by a diuine inſtinct. *Pellican.* But we need not ſeeke any other defence; then this before alleadged, taken from the manner and nature of this diſſimulation. Some make herein Dauid a type and figure of Chriſt, who was counted of the Iewes as a Demoniake, and one beſide himſelfe: and S. Paul ſheweth, that the Goſpel was eſteemed as fooliſhnes among the Grecians. 1. Cor. 2. 23.

14. Queſt. *Whether any kind of lie be lawfull.*

1. There are three things which muſt concurre in the telling of a lie: firſt, that there be vntruth in the matter, which is vttered: ſecondly, that hee which telleth an vntruth, haue a purpoſe to deceiue: thirdly, that he take a pleaſure and delight in it: the firſt belongeth to the matter of a lie, the other concerne the forme. *Mart.* But theſe three are thus further to be diſtinguiſhed: that in euery kinde of lie all theſe are not neceſſarie: as the firſt, and the third: for if a man haue a purpoſe to deceiue, though vnwittingly he ſpeake the truth, he is guiltie of a lie: as *Auguſtine* ſaith, *Nec vllo modo liber eſt à mendacio, qui ore neſcius verum loquitur, ſcius autem voluntate mentitur:* He is not free from lying, which with his mouth vnwittingly ſpeaketh the truth, but yet wittingly intended to lie. So the third is wanting in ſome kind of lie: as when one lieth of neceſſitie: to ſaue his owne life, or his brothers: but without the ſecond there can be no lie: as *Auguſtine* ſaith, *Qui dicit falſum, quod putat verum, non fallit, ſed fallitur, non itaq; mendacij, ſed temeritatis arguendus eſt:* He that telleth that which is falſe, ſuppoſing it to be true, is deceiued, rather then deceiueth, and is to be reproued rather for his raſhneſſe, then for lying. *Auguſt. ibid.* And in an other place he giueth this reaſon: *Illud quod non habet duplex cor, ne mendacium quidem dicendum eſt:* that which hath not a double heart, is not to be counted a lie. As if a man receiue a ſword of one, and promiſe to deliuer it againe, and afterward the owner of the ſword being madde, requireth it, and he refuſeth to reſtore it, in this caſe he is no lier, nor deceiuer: for he did not once dreame, *furentem poſſe repetere*, that hee could aske it in madneſſe: to this purpoſe *Auguſt. Gelaſius* putteth an other caſe, *non mentitur, qui animum fallendi non habuit*, he lieth not, which hath no minde to deceiue: as Paul, when he purpoſed to goe into Spaine, and Peter when hee ſaid Chriſt ſhould not waſh his feete: for neither of them thought at that time otherwiſe to doe, then they ſaid: where then there is not *animus fallendi*, no minde or purpoſe to deceiue, there they cannot be ſaid to lie.

Auguſt. Euchir. 22. cited Cauſ. 22. qu. 2.

Auguſt. in Pſal. 5. cited Cauſ. 22. qu. 2. c. 14.

Cauſ. 22. qu. 2. c. 5.

2. The diuerſe kinds of lying are to be conſidered. *Auguſtine* maketh theſe diuerſities of lying: 1. *in doctrina religionis*, when one maketh a lie in matter of religion: which he calleth *capitale mendacium*, a capitall lie, and it is worſt of all, admitting no excuſe. 2. *Cum nulli prodeſt, & alicui obeſt*, when one by his lie profiteth none, but hurteth ſome. 3. *Quod it a prodeſt vni, vt obſit alteri:* a third kind is, when a lie hindereth one, and profiteth another. 4. *Quod fit ſola mentiendi libidine:* a fourth kind of lie is, which is made onely of a deſire to lie and deceiue. 5. *Quod fit placendi cupiditate*, which is done onely with a deſire to pleaſe. 6. The ſixth kind is, *quod nulli obeſt, & prodeſt alicui:* which hurteth none, and yet profiteth ſome: which is of three ſorts, either when a man by his lie preſerueth his owne life, or chaſtitie, or ſaueth his brothers goods or life: ſo *Auguſtine* maketh eight kinds of all: the worſt he maketh the firſt, and ſo the reſt in their degree, as they come nearer to, or further off from the firſt. But none of them are lawfull: the firſt is a deteſtable kind of lying: the ſecond is vnlawfull, becauſe we muſt not doe wrong to any: the third, *quia nulli cum alterius iniuria conſulendum eſt*, we muſt not prouide for one with an others hurt: in the fourth, the very deſire and minde to lie is vitious: and for the fifth, ſeeing the truth muſt not be vttered to pleaſe

Auguſt. lib. de mend. c. 14. cited Cauſ. 22. qu. 2. c. 8.

men

men, much leſſe muſt we lie to pleaſe men. Neither is the laſt kind allowable: for as much as the chaſtitie of the minde, is to be preferred before the chaſtitie of the bodie: neither is the truth to be corrupted for any mans temporall commoditie.

3. But all theſe kinds are more compendiouſly reduced to 3. heads. There is *mendacium pernicioſum, vocoſum, officioſum: a pernicious lie*, that tendeth only to hurt: *a pleaſant lie* to delight: and an *officious lie*, to helpe: vnto the firſt of theſe belong the fowre firſt kinds rehearſed, which may be thus diſtinguiſhed. A pernicious lie, is either in matters of religion, which is worſt of all, as Ananias and Saphira lied vnto Peter concerning ſuch things as was giuen to the religious vſe of the Church, Act. 5. and Peter lied in denying his Lord and Maſter: or it is in other humane and ciuill affaires: wherein a lie is pernicious to others, or to the lier himſelfe: to others it is more pernicious, when hurt onely commeth by the lie, and no good to any, as Doeg accuſing the high Prieſt, as though he had conſpired with Dauid againſt Saul, c. 22. 13. not making mention how Dauid induced the high Prieſt to do as he did, comming in the kings name: this lie was miſchieuous altogether: the leſſe pernicious, when good commeth vnto ſome, but with hurt and damage to others: as Dauid vttering an vntruth to Abimelech, that he came vpon the kings buſineſſe, did helpe himſelfe, but brought Abimelech into danger. The lie pernicious vnto a man himſelfe is, when he lieth, not for any aduantage, but vpon a cuſtome and delight, which he hath in lying: as the olde Prophet lyed vnto the man of God, to bring him backe to eate bread: by which lie, no profit or aduantage at all did accrue vnto him. 1. Kin. 13. The fifth kind, is *iocoſum mendacium*, an vntruth vttered merily, not in earneſt, as Ioſephs ſteward, when he had found his maſters cup in Beniamins ſacke, made them beleeue, that his maſter could diuine. Gen. 44. 5. The firſt belongeth to the officious kinde of lying: whereby either one doth good to themſelues, as Rachel by her ſudden and preſent excuſe, (if it were not with her as ſhe pretended, for otherwiſe it was not vntruth at all) deliuered her ſelfe from the blame of her father: or they doe good to others, as the midwiues in preſeruing the Hebrues children, & Rahab, in deliuering the ſpies from danger, Ioſ. 2.

4. Now euen theſe two ſorts of gloſing, which is either in ſport, or to doe good, though they be more tollerable then the reſt, yet are not ſimply iuſtifiable: as may appeare by theſe reaſons: 1. according to S. *Pauls* rule, none muſt doe euill, that good may come thereof: for then a man might ſteale, and giue almes with, as well as to tell a lie to doe good. 2. it hindreth the common ſocietie, when faith and truth is not preſerued among men. 3. it bringeth ſuch into euill name, that vpon what good pretenſe ſo euer, they ſometime tell a lie, they bring themſelues into ſuſpition, and looſe their credit, that afterward, when they ſpeake the truth, they cannot be beleeued. *Mar. Auguſtines* reſolution is here excellent: *Duo ſunt mendaciorum genera, in quibus non eſt magna culpa, ſed tamen non ſunt ſine culpa, cum aut iocamur, aut vt proximis proſimus, illud primum non eſt pernicioſum, quia non fallit, ſecundum ideo minus eſt, quia retinet nonnullam benevolentiam.* There are two kind of lies, wherein there is no great fault, though they be not without fault: the pleaſant lie, or that which profiteth others: the firſt is not very pernicious, becauſe it deceiueth not: for he knoweth to whom the lie is made, that it is ſpoken in ſport: the other is leſſe pernicious, becauſe it retaineth a certaine loue and good will. August. in Pſal. 5. cited Cauſ. 22. qu. 2. c. 23.

5. So then we may ſafely ſubſcribe vnto *Auguſtines* iudgement, concerning the nature of a lie: *quiſquis eſſe aliquod genus mendacij, quod peccatum non ſit putarit, ſeipſum deſipit*: whoſo thinketh there is any kind of lie, which is not ſinne, deceiueth himſelfe: which his iudgement is agreeable to the Scripture, for the Apoſtle ſaith, *no lie is of the truth*, 1. Ioh. 2. 21. This concluſion then is moſt true, that euerie lie is ſinne: but euery thing, that may be taken for a lie, is not a lie: wherein theſe diſtinctions are to be obſerued: 1. that there is great difference betweene ſemblance in geſture and behauiour, and vntruth in words: it may be lawfull to diſſemble, when it is not to lie, as it is ſhewed before in the 13. queſtion. 2. that which containeth ſome vntruth in words, is not to bee held a lie, where there is no minde or purpoſe to deceiue, as is before ſhewed in the beginning of this queſtion. 3. as *Auguſtine* ſaith, *aliud eſt mentiri, aliud verum occultare*: it is one thing to lie, and an other to hide and conceale the

truth, which at all times, and to all persons, is not to be vttered: whether by silence altogether to keepe the truth secret, as our blessed Sauiour did before Pilate, beeing asked what the truth was: or in part to forbeare, not vttering the whole truth, as Samuel did, when going to anoint Dauid king in Ishai his house, he said he went to sacrifice. 4. the last consideration is, that no man take a libertie to lie, by the example of some of the Patriarks and Fathers vnder the law: for he which pretendeth any such defence, may as well say, *sibi raptum alienarum rerum, & retributionem iniuriæ, quæ infirmis illis concessæ sunt, nocere non posse*: that the taking of other mens goods, and the recompensing of wrong, which were graunted to them for their weakenesse, can not hurt him now: as *Gregorie* saith, *lib.* 18. *moral. c.* 3.

Cau. 22. q. 2. c. 19

CHAP. 22.

1. Quest. v. 1. *Of Dauids sauing himselfe in the caue of Adullam.*

1. THis caue was situate in the tribe of Iudah, Iosh. 15. 35. whereof mention also is made, 2. Sam. 23. 13. thither Dauid came, thinking to find releefe and comfort in his owne tribe. *Mar.* 2. But yet Dauid herein shewed his weaknes, in trusting to defend himselfe by rockes and caues, and such other places, as he is reprooued afterward by the Prophet Gad, 1. 5. *Iun.* 3. Some thinke that at this time Dauid made these two Psalmes, 57. and 142. as the title sheweth: *Osian.* But these Psalmes seeme rather to haue beene indited, when he was in the caue or hold of Engedi, 1. Sam. 24. 1. *Iun. Mar.* for the title of the 57. Psalme sheweth, that Dauid, when he was in that caue fled from Saul: but at this time he did not directly flee from Saul, but came from the Philistims countrey. 4. *Iosephus* saith, that Dauid sent from this place to his father and brethren, shewing where he was: which might very well be, because they came vnto him: for otherwise they could not haue sound him out: Saul for hatred vnto Dauid, beganne to deale hardly with his kinred: and therefore in disdaine, he called him the sonne of Ishai: herein Dauid sheweth his dutifull affection vnto his parents, that he was carefull to prouide for them in the middes of his affliction. *Mart.*

2. Quest. v. 2. *Whether Dauid did well in receiuing those vnto him, which fled away for debt.*

1. It may well be, that all those, which came flocking to Dauid, to the number of 4. hundreth, came not all with a sincere minde, as acknowledging Dauid to bee the Lords annointed: for Dauid himselfe suspected them: as he saith vnto them, 1. Chro. 12. 17. that if they came peaceably vnto him, his heart should be knit vnto them; but if they came to betray him to his aduersaries, God would behold and rebuke it: *Iosephus* also saith, that some came, *rerum nouarum cupidi*, beeing desirous of change and nouelties. But if any such came vnto Dauid vpon any sinister pretense, it made not Dauids cause the worse: our Sauiour had one Iudas among his Apostles, and some followed him onely to see his miracles, and now many hypocrites seeme to professe the Gospel: yet is not the cause & profession it selfe thereby disgraced. *Mar.* 2. But howsoeuer some of them might come rather to seeke their owne, then Dauids wealth, yet their cause was good in generall: they were not such a band of ruffians and rake-hels, as wicked Abimelech hired to kill his seauentie brethren, Iud. 9. but such as were oppressed and wronged, and perplexed in minde, and vnder the extortioners hand: the most read, *cui erat creditor*, be that had a creditor, and was endebted: which some excuse thus, that these indebted could not obtaine their right, and so fell into other mens danger: or beeing in debt, if they had possessions and lands, those might satisfie their creditors: if they had nothing, their owne tenuitie and poore estate might excuse thē. *Mar.* But the word *nosheh* of *nasha*, signifieth also an oppressor, extortioner: and such persons endebted are vnderstood, which were vnder the extortioners and vsuters hand: *Iun.* that were cruelly handled and extorted vpon for their debts. 3. Herein

Da-

Dauid was a type of Chriſt, who called vnto him all thoſe which were heauie laden with the burthen of their ſinnes, promiſing to eaſe them. *Bor. Oſiand.*

3. Queſt. v. 3. *Of Mizpeh in Moab, whether Dauid went, and where he left his parents.*

1. Beſide this Mizpeh in Moab, there were fowre places beſide of that name, as is ſhewed before, qu. 7. chap. 7. it was alſo called *Malle*, that is, a fort, 1. Macchab. 5. 26. as *Iunius* readeth there, following *Ieſephus*. 2. Dauid commended his father and mother to the king of Moab: ſome thinke, becauſe he was allied by the mothers ſide by *Ruth* to the Moabites: but that kinred was ſomewhat too auncient: others thinke, that Moab became Sauls enemie ſince the ouerthrowe at Iabeſh Gilead by Saul: but that was the King of the Amonites, not of the Moabites: ſome Hebrews thinke, that this King of Moab did put Dauids parents to death: *ex Pellic.* but that is not like: for it is ſaid, they dwelt with the king of Moab, that it, were honourably entertained, as *Ioſephus* ſaith: the reaſon why this king fauoured Dauid was, for that Saul was his enemie, as appeareth, c. 14. 48. which was the cauſe alſo that Dauid afterward found intertainement likewiſe among the Philiſtims, c. 27. *Iun.*

4. Queſt. v. 5. *Of the Prophet Gads comming to Dauid.*

1. This Gad was the ſame Prophet, that came to Dauid after he had numbred the people, and offered him three choices: 2. Sam. 23. of him mention is made alſo, 1. Chr. 21. and 2. Chron. 29. it ſeemeth that Dauid vſed to conſult with this Prophet, to be directed by him, and to be informed of the Lords will: *Mart.* wherein the Lords mercy appeareth to Dauid, that leaueth him not in the middes of his affliction deſtitute of the word of God: *Oſiand.* whereas Saul yet flouriſhing in his authoritie and wealth, was forſaken of God. *Mar.* 2. Some thinke that this hold, which Gad aduiſeth Dauid to leaue, was not farre from the caue in Adullam: *Oſiand.* but the text ſheweth it to be otherwiſe: for the caue of Adullam was in the tribe of Iudah, and now Dauid was not in Iudah, but in Moab, in the hold of Mizpeh. 3. After Dauids returne into the land of Iudah, Saul beganne more eagerly to perſecute Dauid, and to be incenſed againſt the Prieſts: and this fell out after the counſell of the Prophet: but Gods word was not the cauſe of that cruell murder: but it was an occaſion, whereby Sauls malice and hypocriſie was diſcouered. *Mart.*

5. Queſt. *Of the vſe and neceſſitie of Prophets in times paſt.*

God ſaw it needfull vnder the Lawe to ſuſtaine his Church with Propheſies, and continually to ſend them Prophets for their inſtruction and ſtrengthening vntill the Meſſiah came: which calling of the Prophets the Lord ſeeth not to be neceſſarie now as then: for theſe reaſons. 1. The Church of God was to be nouriſhed in the hope & expectation of the Meſſiah, by the reuiuing of Propheſies: but now the Meſſiah is exhibited to his Church. 2. The viſible Church of God then was limited vnto one nation, vnto whom Prophets might be ſent, whereas now the Church is diſperſed ouer the world. 3. The people of Iſrael, beeing then the viſible Church, and ſo hated and envied of the whole world, in that reſpect had neede of Prophets to be encouraged by them. 4. Beſide the Iewes were curious, and inquiſitiue of things to come, and therefore to ſtay them from running to Soothſayers, and wizzards, the Lord ſent them Prophets to reſolue them. 5. They had then onely the fiue books of Moſes firſt, and afterward the Prophets: and till the Scriptures were full, a ſupply was to be made by Prophets: for after the bookes of the Prophets were written and added to Moſes, after Malachaies time, they had no more Prophets: much leſſe now, the new Teſtament beeing ioyned to the old, to make the Scriptures complete, hath the Church of God the like neede of Prophets. *Mar.*

6. Queſt. v. 6. *Of the place where Saul called his ſeruants together.*

1. Some read thus, Saul remained in Gibeah vnder a tree in Ramah: making both of them proper names, *Gibeah* and *Ramah*: ſo read the moſt: but Gibeah and Ramah were farre a ſunder: for Saul dwelt in Gibeah of Beniamin, called alſo Gibeah of Saul:

and Samuel dwelt at Ramah, 1. Sam. 15. 34. therefore *Iunius* readeth better, in the high place at Gibeah: and so *Vatablus* retaining the proper name in his translation, yet in his annotations taketh it for an high place in Gibeah. 2. Some doe take *Gibeah*, not for a proper name, but translate, in the *hill*, *Sept.* but it is euident that Gibeah was the place where Sauls house was. 3. Therefore the best reading is, to take the first for a proper name, Gibeah, the other *appellatiuely*, for the high place in Gibeah. 4. And the word translated *a tree*, properly signifieth a wood or groue, *eshel*: as Gen. 21. 33. Abraham planted a *grone*, rather then a tree: so readeth also the Latine translator, *sub nemore*, *vnder a grone or wood. Iun.*

7. Quest. v. 7. *Of Sauls oration to his seruants.*

1. Sauls speech vnto his seruants is full of dissimulation and hypocrisie: for therein he sheweth first his crueltie, that chargeth his seruants with negligence and vnfaithfulnesse toward him, because they were no more eager in pursuing of Dauid: who were indeede too much estranged from Dauid, and addicted to Saul: but thus the wicked mislike all those, that runne not together with them steppe by steppe: as S. *Peter* saith, *They thinke it strange, that yee run not with them to the same excesse of riot, therefore speak they euill of you*, 1. Pet. 4. 3. Secondly, his flatterie appeareth: he telleth them of the fields and vineyards and offices which Dauid had not to bestowe vpon them, but hee had: as Samuel had foretold before, that their King should take from the people their vineyards and oliue grounds, and giue them to his seruants. So Tyrants counterfeiting the liberalitie and bountie of good Princes, vse by liberall rewards and gifts to tie men vnto them: as *Cesar*, when he had ouercome *Pompey*, gaue so much to the souldiers, as that he was faine to to emptie the common treasurie. *Mar.* Thirdly, he telleth many vntruths, as that Dauid did lay wait for him: whereas he did seeke Dauids life: that Ionathan his sonne conspired with Dauid, whereas he was onely his faithfull friend in lawfull things. *Mar.* 2. Here in Saul we haue an image of the Antichrist of Rome: who calleth his counsells and Synods, as Saul did to suppresse Dauds, that is, the faithfull seruants of God, and saith in a manner as Saul did: that he hath Cardinalships, Abbyes, Prouincialships, and other such dignities to bestow vpon his, whereas among the Protestants they expect no such thing. *Mart.*

Contr. The Antichrist of Rome wherein like vnto Saul.

8. Quest. v. 9. *Of Doegs malicious accusation.*

1. It is better read, Doeg, *who stood among the seruants of Saul. I.V.L. then appointed by the seruants of Saul. B. or set ouer the seruants of Saul. G. A. P. C.* or set ouer the *asses of Saul. S.* for the word *natzab*, is taken in this sense, and with the same construction, v. 7. *Saul said to his seruants that stood about him*: yet it appeareth, cap. 21. 7. that Doeg was set ouer Sauls shepheards or heardmen. 2. This Doeg beeing an Edomite, is an enemie to Dauid a true Israelite, as Esau before was to Israel: wherein he doth shewe himselfe to be a true Edomite or Esauite. 3. Doeg in this his tale, sheweth his malice: in that hee taketh all that Dauid did in the worst part: concealing that which might make for Dauid and Ahimelech, and vrging that which was against him: hee maketh mention how Ahimelech consulted with God for Dauid: but sheweth not wherein, or how by Gods direction he gaue him the shew bread, and the sword: *Iun.* besides, he is a manifest lyer and false accuser, as Dauid chargeth him: *thou doest loue euill more then good, and lies more then to speake the truth*, Psal. 52. 3. And herein he was a lyer, accusing Ahimelech and Dauid as conspirers against the king, as Saul vpon his information chargeth the Priest, v. 11. *Mart.* Further, he sheweth himselfe a flatterer: calling Dauid the sonne of Ishai in disdaine, as Saul vsed to call him: therein conforming himselfe vnto Sauls humour. 4. So this Doeg entended nothing, but to make himselfe great, and grow in honour and wealth and credit with Saul, though it were with the ouerthrow of others: as Dauid chargeth him, that he trusted in the multitude of his riches: Psal. 52. but Dauid prophesieth of his ende, *God shall destroy thee for euer, hee shall take and plucke thee out of thy tabernacle, and root thee out of the land of the liuing*, Psal. 52. 6. Let all such Doegs, as incense Princes against the Ministers and seruants of God, and falsly accuse them, vnder the shew and pretext of obedience, take heede by this exam-

example: least the Lord cut them off, as he did Doeg. *Mart.*

9. Quest. v. 13. *Of Sauls speech to Ahimelech.*

1. Saul against all right is both the accuser of the Priest, and his Iudge: *Mart.* yet he sendeth for him vnder colour of iustice, not intending to spare him, what iust defence so euer he made. *Osiand.* 2. Saul obiecteth two things vnto Ahimelech, condemning him for that wherein he did well, both shewing his loue and charitie in releeuing Dauid in time of necessity and distresse, and his pietie in consulting with God for him: for Saul, that cared more for the answers of soothsayers and and witches, then for the oracles of God, misliked that the Priest should haue recourse vnto God. *Borr.* 3. Though Saul herein was a meane to execute the sentence of God against the house of Eli, yet his sinne and crueltie was no way thereby excused, seeing in him it proceeded onely from malice. *Borrh.* 4. Though the Priest in this thing was innocent, yet there might be other causes why the Lord suffered this iudgement to fall vpon him: as often it falleth out, that he which is innocent in that, for the which hee is condemned, is iudged in the secret iustice of God, for other some precedent sinne. *Mart.* 5. Who it is, that now is incensed against the Ministers of God, for consulting with the Lords oracles in his word, it is euident: euen that Antichrist of Rome, which obiecteth heresie and rebellion vnto those, which depend vpon the answers and oracles of Iesus Christ the high Priest, and cheife sheepheard of our soules. *Bor.*

10. Quest. v. 14. *Of Ahimelechs defence against the accusation of Saul.*

1. Ahimelech confesseth these things to be done, which were obiected, but hee denieth that they were done to any such ende, to conspire against the king, as he was charged: and of this fact he alleadgeth three reasons: first, from the faithfull seruice which Dauid had performed to the king, and therefore he knowing nothing to the contrarie, had no reason but to helpe him: secondly, because he was the kings sonne in law: thirdly, because according to his dutie, he had oftentimes asked counsell for him, saying, *haue I this day first begunne to aske counsell of God for him?* for the words are to be read with an interrogation, as appeareth by the article *ha* prefixed: not without an interrogation, as *D. Kimhi* thinketh, as though he neuer had asked counsel for him before, but that time was the first. 2. But it seemeth strange that Ahimelech made no mention of the excuse that Dauid made, that he came about the Kings businesse, which had beene a materiall point to cleare the Priest: *Iosephus* thinketh that Ahimelech did expresse so much: some thinke, that all which Ahimelech spake, is not set downe: some, that Ahimelech suppressed it of purpose, least afterward, if Dauid should haue beene reconciled to Saul, he might haue fared the worse at Dauids hand. *Mart.* But it is more likely that Ahimelech made some couert mention of it: in saying, *he goeth at thy commaundement:* which words might be so taken, that euen then he knewe none other, but that Dauid was employed by the King. 3. Abimelech in this his Apologie, partly sheweth his weakenesse, excusing himselfe by his ignorance, that hee knew not that Saul held Dauid his enemie, and confessing in a manner, that if he had knowne him to be in the Kings displeasure, he would not haue releiued him: wherein Ahimelech should haue offended, in refusing to helpe an innocent man, beeing vniustly persecuted by Saul: partly he bewrayeth his simplicitie, that falleth into such a great commendation of Dauid, giuing him the titles of *faithfull* and *honourable*: wheras Saul beeing so much incensed against Dauid, a prudent man would haue forborne so to haue extolled him. *Mart.*

11. Quest. *Of Sauls cruell sentence pronounced against Ahimelech.*

1. Though Saul had lawfull authoritie to conuent the Priests before him, as also where he saw cause to censure them: as all Princes euer had that power euen ouer Ecclesiasticall persons and causes: as the Christian Bishops did accuse one another before Constantine the Emperour: and Iustinian the Emperour deposed Sylverius & Vigilius Bishops of Rome: contrary to the doctrine and practise of the Romanists, who will haue their Cleargie exempted from the Ciuill authoritie: yet Saul abuseth this

Contra. The authority of Princes ouer persons Ecclesiasticall.

power in this vniuſt and cruell ſentence. *Mar.* 2. And he further offendeth in the raſh execution thereof: taking no pauſe or deliberation, but preſently commanding them to be put to death: when Theodoſius the Emperour in his rage had put diuerſe thouſands in Theſſalonica to the ſword, after beeing touched with griefe and ſorrowe for that bloodie fact, at the inſtance of *Ambroſe* made a lawe, that there ſhould be the ſpace of thirtie dayes, betweene ſentence giuing and the execution thereof: which conſtitution is inſerted into the Code, among other Imperiall ordinances: but Saul as he was haſtie in his ſentence, ſo he doth precipitate the execution thereof. *Mar.* 3. His rage was ſuch, that he commandeth the innocent Prieſts to be ſlaine, beeing vnarmed and conſecrate to the miniſterie and ſeruice of God, who vſe to be ſpared euen in battell amiddes their enemies: yea he ſpareth neither women nor children, and as *Ioſeph.* addeth further, he raſed the citie, and burned it, and left the Tabernacle of God, as much as lay in him, without Prieſts to miniſter. Thus this hypocrite, which before againſt the Amalekites offended in too much clemencie, hauing the word of God to the contrarie: now hauing no word of God, ſinneth in crueltie and tyrannie. *Mart.* wherein his fault was ſo much the greater, that then he ſeemed to bee touched with ſome remorſe, but here his heart is hardened. *Mart.* 4. *Ioſephus* maketh this morall application, that in Saul we ſee the condition of ſuch, who while they are in low and meane eſtate, ſeeme to be good and vpright men, becauſe they haue no opportunity to ſhew their nature: who when they are aduanced to honour, and attaine vnto wealth, and power, then hauing changed their apparell, as players their habit on a ſtage, they make no conſcience in keeping either of diuine, or humane lawes. *ſic fere Ioſephus lib. 6. cap. 14.*

12. Queſt. v. 17. *Whether Sauls ſeruants did well in diſobeying the Kings commandement.*

1. *R. Selamo* thinketh, that theſe miniſters and ſergeants of Saul, whome the Rabbines held to haue beene Abner and Amaſa, refuſed to obey ſo bloodie an edict, remembring that anſwer of the people to Ioſhuah: that they would obey Ioſhuah, as they had obeyed Moſes, Ioſh. 1. 17. But whether it were this, or any other place of the lawe of God, that mooued them, they did well in chooſing rather to obey God then man, which was the Apoſtles reſolution, Act. 5. *Oſiand.* 2. Some thinke they refuſed, becauſe Sauls proceeding was againſt the law, which will haue none condemned without two or three witneſſes. *Borrh.* But it ſeemeth, that the horrour of ſuch a deteſtable and cruell fact, rather kept them from doing it, then the failing in the circumſtance and manner. 3. Here further a queſtion ariſeth, whether the Iudge is bound againſt his conſcience to condemne or put any to death, whome hee knoweth innocent: for the deciding of which doubt, it muſt be conſidered whether he bee a ſuperiour or inferiour Iudge, before whom ſuch innocent perſon is condemned: if he be a ſuperiour, the law is in his hand, and ſo he cannot be forced to doe againſt his conſcience: if the inferiour, hee is to referre the matter to the ſuperiour iudge, and there to plead for the innocent, or elſe, if he be not heard, to giue ouer his place of iudgment, rather then to conſent to the condemnation of the righteous. So by no meanes is hee to commit an act againſt his conſcience. *Mar.* If by oath hee bee bound to giue ſentence according to the euidence brought in, whether it be true or falſe, in this caſe, ſuch an oath beeing not in truth, righteouſneſſe, nor iudgement, doth not binde him.

Whether a Iudge be alwaies in giuing of ſentence, bound to follow the euidence.

13. Queſt. v. 18. *In what ſenſe the Prieſts that were ſlaine, are ſaid to weare a linen Ephod.*

1. *Oſiander* thinketh, that at that time they had their linnen Ephods vpon their backs, when they were ſlaine: but that is not like: for the Ephod was a ſacred veſture vſed onely in the in the time of their ſeruice in the Tabernacle: they are ſaid to weare a linen Ephod, becauſe they were of that age, to be admitted to the ſeruice of the Tabernacle: *Vat.* they were actuall miniſters and ſeruitours in the Prieſtly function. *Mar. Iun.* 2. It is called a linen Ephod, to make a diſtinction betweene the Ephod with the breſtplate and pectorall, which was peculiar to the high Prieſt, and the common linen Ephod, which all the Prieſts vſed: *Mart.* which is called a linnen coate or tunicle,

Exod.

Exod. 28. 40. 3. The principall Priests, which were slaine, were 85. there were more beside slaine in the citie: *Iosephus*, according to his vse in altering the numbers expressed in the Scripture, saith that there were 385. slaine, beside those which were put to the sword in the citie: some thinke that all the inhabitants of Nob were not put to the sword, but onely the Priests. *Mart.* But it seemeth by the text, that the whole city of Nob, being a citie of Priests were smitten, and that onely Abiathar one of the sons of Ahimelech escaped.

14. Quest. v. 19. *How it stood with the iustice of God, that the innocent Priests with the infants were slaine.*

1. The sentence which God had pronounced against the house of Eli, the Lord had suspended vnto this time: and now as that sentence was iust, so is the execution thereof: the children are punished, not so much for their fathers sinnes, as for their owne: beeing found to continue in their fathers stepps; so that although in this thing, wherof they are accused, they did nothing worthie of death, yet otherwise they were not innocent. 2. And concerning infants, they are not voide of originall sinne, which though it be not imputed vnto them in Christ vnto eternall death, yet it maketh them subiect to temporall death: seeing then, that infants are once to die: then their death may be disposed of God in the prouidence of God, when it maketh for Gods glorie, and the iust condemnation of the the wicked. *Mart.* 3. Herein Dauid was a type & figure of Christ, at whose fleeing into Egypt the infants were slaine by Herod: as here these infants are put to the sword for Dauids cause. *Osiand.*

CHAP. 23.

1. Quest. v. 2. *Of Dauids asking counsell of God, and by whom hee did it.*

1. DAuid will not here enterprise battell, vnlesse first he had consulted with God, following therein the godly examples before his time: as the Israelites asked of God who should goe vp against the Cananites, and the Lord assigned the tribe of Iudah, Iudg. 1. so when the Israelites waged battell against their brethren the Beniaminites, they went to aske counsell of God: So warre is not to be taken in hand rashly, but with counsell first from God, and then to be taken with men. *Mart.* 2. Now some thinke, that Dauid did aske counsell of God by the Priest, namely Abiathar, who should now be fled vnto Dauid; *Mart. Borrh. Osiand.* But it is euident by the text, that Abiathar was not yet come vnto Dauid: for v. 5. it is said, that he fled to Dauid to Keilah: but this consultation was had before Dauid came to Keilah: for now he was aduising, whether he should goe to Keilah or no. 3. Therefore it is rather to be supposed, that David consulted here with some Prophet, as *Iosephus* well noteth: and it was likely to bee the Prophet Gad, who was in Dauids companie. chap. 22. 5. *Iun.*

2. Quest. v. 4. *Whether Dauid offended not in asking counsell of God the second time about the same thing.*

1. Dauid did not againe aske counsell of God, as doubting himselfe of the truth of his word: but because of the weakenesse and infirmitie of those, who were with him. *Borrh. Pellican.* for they were very timorous: and reasoned thus: seeing we are not without daunger here in the middes of Iudah, how much more in Keilah, beeing in the vtmost border of Iudah: *Vatab.* If we are afraid of Saul, how much more of our professed and strong aduersaries; *Osiand.* therefore for their strengthening, Dauid asketh counsell againe, that all might heare it: as Christ prayed aloud at Lazarus graue, beeing without doubt, that the Lord otherwise would haue heard

him, for the edifying and comfort of thoſe which were by. *Mart.* 2. God was indeed angrie with Balaam, becauſe not contented with the Lords anſwer, he asked againe: for he did it of a couetous minde, beeing deſirous to goe, for the rewards ſake which was promiſed him. But in theſe caſes God hath been well pleaſed, twice in the ſame thing to be conſulted with: 1. when a man deſireth to be further ſtrengthened and confirmed in his owne faith, as Gedeon asked two ſignes one after another, Iud. 6. 2. when vpon Gods anſwer, the euent falleth out not anſwerable, then for their further reſolution, they may againe goe vnto God, as the Iſraelites did, beeing once ouercome of the Beniaminites, Iudg. 20. 3. it is lawfull for the edifying of others, as Dauid here doth: 4. or for a more full anſwer, if they receiue not ſufficient ſatisfaction at the firſt: as v. 11. Dauid propounding two queſtions vnto the Lord, whether Saul would come downe to Keilah, if he ſtaied there, and whether the Lords of Keilah would deliuer him into his hands: receiuing but anſwer concerning the one, that Saul would come downe, hee asketh of God the ſecond time, to bee reſolued likewiſe of the other. 3. This ſheweth, that when men receiue not full ſatisfaction by once hearing of the word of God, they ſhould reſort vnto it often: *Oſiand.* as. Saint Paul ſaith, it was a ſure thing for them to write the ſame things againe. Philipians. 3. 1.

3. Queſt. v. 7. *Of Sauls purpoſe to beſiege Keilah where Dauid was.*

1. Saul doth promiſe himſelfe Gods aſſiſtance, ſaying, *God hath deliuered him into mine hand:* ſo the wicked and hypocrites many times doe vſe the name of the Lord, when God is furtheſt off from them: ſo rayling Rabſhakeh ſaid in the name of the King of Aſſhur, *Am I now come vp without the Lord vnto this place, to deſtroy it? the Lord ſaid vnto mee, Goe vp againſt this land, and deſtroie it,* 2. King. 18. 25. In like manner the Romaniſts, when they enterpriſe warre againſt the ſeruants of God, vſe this poſie, *Adiutorium noſtrum in nomine Domini,* Our helpe is in the name of the Lord. And they vſed to beginne their bloodie ſentence of condemnation againſt the Martyrs, *In nomine Dei,* In the name of God. *Mart.* 2. Whereas Saul leaueth the Philiſtims, and bendeth his force againſt Dauid who had ouercome the Philiſtims, and deſerued to be honoured of Saul: herein like minded are the Papiſts, which leauing the common enemie the Turke doe turne their force againſt the profeſſours of the Goſpel: yea, they hold it more neceſſarie for them to be ſuppreſſed, then the common enemies of Chriſtianitie: *Mart.* who in the ſame place yet goeth further, and complaineth: *Nec ita pridem erant, qui omitterent communem cauſam contra Papiſtas, vt fratres ſuos, quos tamen habent hoſtium loco, condemnarent:* And not long ſince there were, which did leaue the common cauſe againſt the Papiſts, that they might ſuppreſſe their brethren, whome they held as enemies. And it were to be wiſhed, that both the power of the ſword and the word, were turned againſt the common enemie the Papiſts, amongeſt vs, who growe inſolent and bolde, by our domeſticall diſſention.

3. Queſt. v. 12. *Of Dauids twice conſulting with God, and of the Lords anſwer concerning the men of Keilah.*

1. The Rabbins ſuppoſe, that they were wont to aske the Lord but one queſtion at once, and therefore Dauid propounding two queſtions, receiueth but one anſwer at the firſt time; but this is their vaine ſuppoſall without any ground, or warrant in Scripture: *Mart.* for as it is lawful now for the faithfull to aske, not one thing at once in their praiers, but whatſoeuer they ſtand in need of: ſo we doubt not, but that then they might haue craued the Lords direction in all their doubts. 2. But whereas the Lord anſwereth, that Saul would come downe to Keilah, and that the men of Keilah would deliuer him into Sauls hands, and yet neither of theſe came to paſſe, for vpon Dauids departure Saul alſo ceaſed his purſuit: hence it cannot be inferred, that the predictions of God are vncertaine: for the Lords anſwer is here to be vnderſtood conditionally: that thoſe things ſhould certenly come to paſſe, if Dauid ſtaied there; ſo the Lord ſpeaketh of that purpoſe, which he ſaw alreadie to be in Saul, not of the act it ſelfe.

Reconcil.

ſelfe. So Ionas threatned the deſtruction of Niniuch. after 40. daies, but with a ſecret condition, if they repented not. *Mart.* A difference alſo is here to be made betweene the preſcience of God, and predeſtination: for the Lord as well foreſeeth what ſhall be done, as what is likely to be done; in reſpect of the ſecond cauſes: but his decree of predeſtination is onely of thoſe things, which ſhall moſt certenly be effected. 3. Here alſo may be obſerued a manifeſt difference betweene the anſwers, which God vſed to giue, which were certaine without any doubtfulneſſe and ambiguitie, and the Oracles of Apollo, which were ambiguous and doubtfull. *Mart.*

5. Queſt. v. 13. *Of Dauids departing with ſixe hundred men.*

1. The Lord could if it had pleaſed him, haue ſo aſſiſted Dauid, that as he had victorie againſt the Philiſtims, ſo he might haue preuailed by force againſt Saul: but the Lord thought not good in his wiſedome ſo to doe: for this would haue beene the cauſe of mineſtine and deadly warre, and the deſtruction of the Lords people: and Dauid might haue beene thought to haue aſpired vnto the kingdom, and to ſtand againſt the Lords annointed: God knew how by other meanes, without the deſtruction of his people, or ſlaunder vnto Dauid, in good time to performe and accompliſh his purpoſe toward him. *Mart.* 2. Dauids number is increaſed: he departeth to Kellah with ſixe hundred (not foure hundred, as *Ioſephus* reckoneth) whereas he had but fowre hundred before, c. 22. 2. where we ſee that affliction and perſecution doth not diminiſh the Lords people, but rather increaſeth them, *Mart.* according to that auncient ſaying, *ſanguis Martyrum ſemen Eccleſiæ*, the blood of Martyrs is the ſeede of the Church.

6. Queſt. *How Ionathan was deceiued, in thinking he ſhould be next vnto Dauid, when hee was King.*

1. In that Ionathan ſaide, Dauid ſhould be king, he ſpake certenly, becauſe he had the word of God for it by Samuel, who had alreadie anointed him for king; but the other was not certaine, that he ſhould be next vnto Dauid, becauſe Ionathan had no ſuch promiſe. 2. Some thinke therefore, to make this ſaying of Ionathan good, that he only intreated this of Dauid by their great freindſhip, that he might be next him in the kingdome. *Pellic.* But Ionathan affirmeth that it ſhall be, he praieth not, that it may be: and to haue asked ſuch a thing, would haue ſhewed ſome doubt in Ionathan of Dauids freindſhip and amitie toward him: ſome ſay further which is moſt true, that though Ionathan was not next to Dauid in that terrene kingdome, beeing preuented by death, yet the Lord gaue him a place in his celeſtiall kingdome. *Oſiand.* Here we ſee, that the children of God are ſometime deceiued in temporall things, whereof they haue no certaine promiſe and aſſurance, but ſo farre forth, as the Lord ſeeth it to be good for them: as S. Paul perſwadeth himſelfe that the Lord would ſtill deliuer him from the daunger of death, 2. Cor. 1. 10. and that he ſhould ſtill continue with the Philippians, Phil. 1. 25. whereas beeing a priſoner at Rome, he was not from thence deliuered, till he finiſhed his life by glorious martyrdome. *Mart.*

The children of God haue no certaine aſſurance of temporall things.

7. Queſt. v. 18. *Of the mutuall couenant, which Dauid and Ionathan made before the Lord.*

1. It is lawfull for Chriſtians to ioyne in league together, ſo it be for a good end, as for the maintenance of religion: for as God maketh a league and couenant with man, ſo may one man with another: this is the third time, that this league was made betweene them: once before, when he had killed Goliath, c. 18. 3. and againe, when hee fledde out of the kingdome, c. 20. 42. for the nature of man beeing variable and inconſtant, had neede often to be ſtirred vp, and put in minde by the renuing of godly loue and freindſhip. *Mart.* 2. This couenant is ſaid to made before the Lord, that is, in the preſence, ſight, and feare of God: *Mart.* it is like alſo it was done in the preſence of the prieſt with his *Vrim* and *Thummim*. *Iun.* 3. As it is lawfull for the ſeruants of God to make mutuall leagues, ſo it muſt be limited with certaine conditions. 1. They muſt not enter into any league or couenant with the wicked: as Ichoſhaphat is

reproo-

reprooued for ioyning with Ahab, 2. Chro. 19. 2. and afterward with Ahaziah his son, 2. Chron. 20. 37. 2. Their league must be grounded in the feare of God, not for any worldly respect or aduantage: as Abimelech onely desireth to make a couenant with Abraham, that he should not hurt him nor his posteritie. Gen. 21. 23. 3. They that make such league must not goe from it, but surely keepe it: not as Saul brake his oath made to Dauid, that he should not die. c. 19. 6. 4. Such leagues and couenants must be made to good end, not to combine themselues to persecute Christ, as Herod, and Pilate were made freinds for the same ende: nor his members, as the Antichrist of Rome, hath incited diuers Princes in Christendome to associate themselues against the people and Church of God the professours of the Gospel.

How leagues and couenants ought to be made.

8. Quest. v. 17. *How Saul knew that Dauid should be King.*

1. Some vnderstand this of the amitie and freindshippe, which was between Ionathan and Dauid, that it was knowen to Saul: *Osiand.* but beside that the coherence of the words here sheweth, that it must be referred to that which immediately went before, that Dauid should be king ouer Israel; Saul elsewhere signifieth so much himselfe, that the kingdome could not be established in Ionathan as long as Dauid liued, and that he had chosen him to his confusion, chap. 20. 31. 2. Saul knew that Dauid should be king, both by Samuels words, that the Lord had cast off Saul, and chosen his neighbour better then hee, c. 15. by the continuall good successe that Dauid had, and by the report of others, as he himselfe confesseth, c. 22. 8. *Iun.* as also by the fauour of his sonne, and of all the people toward Dauid: *Mart.* he might also haue heard of the annointing of Dauid by Samuel, and his conscience did testifie against him, that he was vnworthie to hold the kingdome: *Borr.* so that Saul knowing this, did persecute Dauid against his owne conscience. *Mar.*

9. Quest. v. 19. *Of the Ziphims betraying of Dauid.*

1. These Ziphims were of the tribe of Iudah, and came of Caleb, 1. Chron. 2. 42. of whose treacherie Dauid complaineth vnto God, Psal. 54. which Psalme he made, when he was in this distresse: he calleth them here strangers, saying, v. 3. *Strangers are risen vp against mee*, because they were straungers and aliens in affection. *Mart.* 2. Herein the Ziphims were a type of Iudas, who being one of the Apostles of Christ betraied his Lord. *Osiand.* 3. The reason which mooued them to this treacherie, was their feare, remembring what Saul had done before to the citie of Nob, least he might also deale so with them. *Mart.* 4. They describe the place, where Dauid did hide himselfe, in the hill Hachilah on the right hand, that is, the south side of the desert, called in Hebrew *Ieshimon:* which most doe take for a proper name; but it is better here interpreted *the desert: Lat. Iun.* for the name of that desert, was a wildernesse of Maon, v. 25. and Num. 21. 20. mention is made of *Ieshimon*, which was beyond Iorden, where Moses with Israel had pitched, and in diuers other places: so that it appeareth to be no proper name.

10. Quest. v. 21. *Of Sauls accepting of the Ziphims treacherous seruice.*

1. Saul was ledde by an an other spirit then Dauid, for he slue the Amalekite that told him, he had killed Saul: and he likewise caused to be put to death those two captaines, that had murthered Ishbosheth, 2. Sam. 4. But Saul refuseth no treacherous course to make an hand of Dauid: herein the very heathen and Gentiles shewed more equitie: the Romanes, when *Pyrrhus* physitian offered his seruice to poison the King, deliuered him to *Pyrrhus:* and when the schoolemaster of the *Phaliscians* would haue betraied the chiefe mens children of the citie, they sent him home bound thither againe. *Mart.* The present Romanists, who vsurpe the name of Catholike Christians, are herein vnlike their heathen progenitors: for they haue giuen grace and countenance to Traytors and rebells, to practise against their countrie. 2. Saul blesseth them for this their treacherie: which his blessing was a meere cursing: thus hypocrites doe speake good of euill, and euill of good: they take vpon them to blesse where God curseth, and to curse, where he blesseth. *Borrh.* Thus doth that Antichrist of Rome giue

giue them his Popes blessing, that yeild their seruice in betraying the seruants of God and calleth them his sonnes. *Mart.*

11. Quest. v. 22. Of the meaning of Sauls words, *Hee said to me, that he is subtile.*

1. Some read thus, *he thinketh of me, that I craftely lie in waite for him. Lat.* but in the originall the word *subtile*, is of the third person, not of the second. 2. The *Sept.* read thus, for *Saul said, least he vse craft:* but here *Saul*, is inserted, which is not in the text. 3. The *Chalde* thus, *they said to him:* but the word *amar*, is in the singular number: and *eelai*, is *to me*, *not to them.* 4. Others read thus, *it is told mee, B. G.* but the word is in the actiue, not in the passiue voice. 5. Therefore the truest reading is, *hee said vnto mee:* which some referre vnto Saul, that his owne minde and imagination so gaue him. *Vatab.* But the better sense is, that Dauid in former times, when he vsed to goe forth to battell for Saul, being asked by what meanes he had such prosperous successe, would answer, that he vsed subtiltie and policie. *Iun.*

12. Quest. v. 26. *Of the great straight that Dauid was in, beeing compassed in by Saul, and whether hee despaired.*

1. Dauid being pursued hard by Saul, left the places where hee lay hid, and went downe to a rocke: *Iunius* reades, *from the rocke*, called before v. 19. Hachilah: but the other reading seemeth better, and more agreeable, as all the interpreters beside consent therein: for both the article *ha* beeing prefixed, as in this word *haselagh*, signifieth vsually, to a place: and the next verse sheweth that Saul was on the one side of the mountaine or rocke, and Dauid on the other. 2. The Latine translator here readeth: *desperavit se posse evadere: hee despaired that he could not escape:* but that Dauid despaired not in this his trouble, it appeareth by the 116. Psalme, which he made vpon this occasion. Some would free Dauid here from all doubting of Gods promises: and thinke he seared either because of the people, which were with him, or in regard of Saul, whom he was afraid, beeing the Lords annointed, to deale against: and whereas the Prophet saith, Psal. 116. 11. *I said in my hast, that all men are liers*, they referre it to the treacherie of the Ziphims: and will not haue it so vnderstood, as though Dauid beganne to thinke of Samuel, that he was as other men, and might haue deceiued him. *Mart.* But the meane betweene both is best: that Dauid neither despaired of Gods promise: for thus he saith, *I beleeued, therefore I spake*, Psalm. 116. 10. neither yet was he free from some perplexitie, and doubtfulnesse of minde: for he was in feare to be swallowed vp of death, *The snares of death compassed mee*, v. 3. and the same word which is here vsed, *chaphaz*, he made hast to escape, Dauid expresseth there: *I said in my hast, all men are liers.* As in his bodie he made hast to escape, so in the heate of his affection he was hastie, as doubting somewhat of Samuel: *Iun.* but beeing thus plunged betweene hope and feare, hee soone recouereth himselfe againe. It pleaseth the Lord, that his deare seruants should be thus sometime perplexed and troubled, that they may haue in the ende more comfortable experience of Gods mercie.

13. Quest. v. 27. *What mooued Saul to leaue Dauid, and to goe against the Philistims.*

1. Some ascribe this vnto Sauls valiant minde, and the loue of his countrie, preferring the common safetie before his priuate grudge and hatred. *Pellic. Iosephus* also affirmeth the same, that it proceeded from an inward resolution that Saul had, that it was better to goe against the common aduersarie, then in pursuing his domesticall enemie to leaue the countrie to the spoile of the Philistims. But it appeareth that Saul did it not of any good minde, or care which he had: for before this, when Dauid had rescued Keilah from the Philistims, and had giuen them a great ouerthrow, Saul tooke occasion presently after that victorie to pursue Dauid: whereas if hee had preferred the publike businesse, he should haue followed after the common aduersarie, and let Dauid alone. 2. Therefore this was rather the Lords worke, that pulled away Saul against his owne inclination, as Senacherib was called by the like occasion from besieging Ierusalem, when he heard that Tirhakah King of Ethiopia was come out against him,

him, 2. King. 19. 9. Thus we ſee that in the greateſt and deepeſt dangers, the Lord wanteth not meanes to deliuer his. *Mart.*

CHAP. 24.

1. Queſt. v. 4. *Of Sauls comming into the caue, where Dauid with his men laie hidde.*

1. SAul had promiſed himſelfe before, *that the Lord had deliuered Dauid into his hads*, c. 23. 7. but now the Lord deliuereth him into Dauids hands: thus they which laie a trap for others, doe often fall into the ſame themſelues. *Mart.* 2. It may ſeeme ſtraunge that Dauid and ſixe hundreth men could be contained in the caue, and Saul not know thereof: but hereof three reaſons may be yeilded: 1. caues haue this propertie, that they which are within may ſee what is done in the mouth of the caue: but they which are in the entrance, perceiue not what is within. *Mart.* 2. The largeneſſe of the caue was ſuch, as it might receiue a great number; as in Germanie there are caues of ſuch capacitie, that a band of ſouldiers may lie within them. *Oſiand.* 3. *Ioſephus* addeth a third reaſon, that it was a long caue, and Dauid went into the inward parts thereof, which were very large.

2. Queſt. v. 5. *Of the ſpeach of Dauids men: The daie is come, whereof the Lord hath ſaide vnto thee, I will deliuer thine enemie into thine hand.*

1. Some thinke that they vnderſtand the promiſe which God had made concerning the kingdome vnto Dauid: and ſo conſequently, that he ſhould haue victorie ouer all his enemies, which ſhould ſeeke to hinder that promiſe. But that promiſe was euill applied by them: Dauid had indeede receiued a promiſe for the kingdome, but that he ſhould kill Saul, he had no commandement. *Oſiand.* 2. Some thinke that Dauid had beſide a particular promiſe giuen him for the ouerthrow & deſtruction of his enemies, which was like to haue beene when Dauid was with Samuel among the reſt of the Prophets: as many things are cited in Scripture which are not elſewhere to be found, as the booke of the battels of the Lord, Num. 21. the booke of Iaſhar, or the righteous, Ioſh. 10. the prophe of Henoch, Epiſt. Iude: S. Paul maketh mention of Iannes and Iambres, which reſiſted Moſes: which things beeing once inſerted in Scripture, are of ſufficient and authentike authoritie, though not elſe where to be found. *Mar.* 3. But they rather meane that preſent occaſion, *& commoditatem oblatam interficiendi*, and opportunitie offered of killing Saul: and therefore it is better expreſſed by the preſent tenſe; *This is the day wherein the Lord ſaith vnto thee. Iun.* Thus we ſee how readie we are to haſten the Lords promiſe, if the occaſion ſerue neuer ſo little. *Geneuenſ.*

3. Queſt. v. 5. *Of Dauids cutting of the lappe of Sauls garment.*

1. The Rabbins thinke, that Dauid beeing perſwaded by this ſpeach of his men, went with a purpoſe to haue killed him, but that as he bethought himſelfe otherwiſe: but it is not like that Dauid had any ſuch cogitation againſt Saul, both by his anſwer which he maketh preſently vnto them, and by his reſolution afterward in the like caſe, c. 26. 10. this buſineſſe required haſt, and therefore it is not like, that there was ſuch a ſuddaine alteration in Dauids minde. 2. Now Dauid might eaſily cut off the lappe of his garment, either for that he had laid it aſide, or the tumult of the ſouldiers without, might drowne the noiſe within: *Mar.* or rather, ſeeing the phraſe is, that Saul couered his feete, for it was their vſe, when they did their eaſement, to couer both their head and feete, and all the bodie for comelineſſe ſake, *Pelican.*) that it was Sauls vpper garment or robe, which he had caſt about him, ſo that Dauid might cut off the out-

outward lap thereof, without beeing felt or perceiued. 3. Now concerning this fact, becauſe Dauids heart ſmote him: the Iewes thinke that Dauid offended therein, and therefore it was laid as a puniſhment vpon him afterward, that in his olde age Dauids cloathes could not keepe him warme, becauſe he had cut off a peece of Sauls garment: but this is a cold conceit of theirs. Some thinke, that it is the propertie and condition of a good and tender heart, euen to be afraid, where there is no cauſe; but that is not ſo neither: for a Chriſtian ought to be aſſured of all his actions, that they are pleaſing to God: therefore Dauids heart ſmote him at the firſt in theſe two reſpects, both for that it was his owne priuate cauſe, and in regard of Sauls perſon, becauſe he was the Lords annointed. *Genev.* But afterward Dauid conſidering that by this meanes hee did both ſhew his innocencie, and that Saul was thereby reclaimed from purſuing of Dauid, he then vnderſtood, that he had not done herein any thing diſpleaſing vnto God. *Mart.*

4. Queſt. v. 7. *How Dauid appeaſed and ſatisfied his ſeruants.*

1. Dauid vſeth two reaſons to content them, becauſe they looked he ſhould haue killed Saul, both that an ende might be made of their trauaile and warfare, and that Dauid might the ſooner come vnto his kingdome: the firſt is, becauſe Saul was his lord and maſter, and therefore nothing ought to be attempted againſt him: but the other reaſon was more forceable, and therefore he twiſe repeateth it, he was the Lords anointed. God had aduanced him to that place of gouernement, and he would not remoue him. Thus did the Apoſtles behaue themſelues vnder the cruell Emperour Nero, and the Chriſtians in the primitiue Church vnder the heathen perſecutors: they would not attempt any thing againſt the life and ſtate of the Magiſtrates, though they were perſecutors, but leaue them to the iudgement of the Lord. Of an other ſpirit are the Romaniſts now, who haue encouraged ſubiects to take armes againſt their prince, yea to conſpire their death. 2. But whereas Dauid ſo much vrgeth, that Saul was the Lords anointed: the ſigne is taken for the thing ſignified: the anointing was a ſigne of thoſe inward graces, wherewith they which were anointed, were made fit for their gouernement: and it was a ſigne of their high and ſacred authoritie: But the inward anointing did not depend vpon the outward: God did conferre his ſpirituall graces, without that ceremonie: as Chriſt is called the Meſſiah, the Anointed of God: therefore that externall ceremonie of annointing is not alwaies neceſſarie. As then the inward anointing is ſufficient without the outward, ſo the outward is nothing without the inward. Therefore the Papall ſhauelings, that ſo much ſtand vpon their greaſing, ſhauing, and anointing, and thereby plead immunitie, do but deceiue themſelues and others, ſeeing they are not the anointed of the Lord: but enemies vnto Chriſt the true Anointed, and his Goſpel. *Mart.* Contr. Againſt the anointing of Popiſh Prieſts.

5. Queſt. v. 7. *Whether it had beene lawfull for Dauid to haue killed Saul.*

1. Some doe thinke, that it had beene lawfull for Dauid, (though they confeſſe it was not expedient) to haue taken away Sauls life: becauſe Dauid was now the Anointed king, and Saul was vnworthie to raigne, hauing executed ſuch crueltie vpon the Prieſts: and becauſe he ſought Dauids life, therefore it was lawfull to repell violence by violence. But theſe reaſons ſhew it not; for though Dauid were Anointed, he was not yet poſſeſſed of the kingdome: he was to expect till God ſawe his time to accompliſh his promiſe. Saul had committed many outrages, yet Dauid was not to ſee him corrected, but to leaue him to the Lords iudgement: and violence is not alwaies to be put off with violence, but when there is no other way to eſcape. God found out otherwaies whereby Dauid eſcaped, therefore hee was not driuen vnto any ſuch ſtraight. 2. It was not therefore lawfull for Dauid to lay violent hands vpon Saul, becauſe he ſhould haue taken reuenge into his owne hands, which belongeth vnto God: he ſhould haue brought the Common-wealth into daunger by ciuill diſſention: by this meanes he would haue raiſed a ſcandall againſt himſelfe, that he attained vnto the kingdome by blood: and it would haue beene dangerous to his owne ſtate and perſon: others would haue thought they might haue attempted the like againſt him,

when he should be King. *Mart.*

6. Quest. v. 9. *Of Dauids defence in generall.*

1. As there be many things, which make a man bold, as riches, honour, fauour; so there is nothing which worketh such boldnesse and confidence, as the testimonie of ones innocencie, and the witnesse of a good conscience: as here Dauid beeing thus inwardly armed, steppeth boldly out of the caue, and calleth after Saul. *Borrh.* 2. By Dauids example wee see, that it is lawfull for a Christian to purge himselfe of such crimes, as are laid falsly to his charge: as our blessed Sauiour did before Pilate, & Paul before Festus and Agrippa. *Mar.* 3. Dauid vseth these arguments to qualifie the rage of Saul toward him: first his humilitie, which appeared in bowing himself to the earth, v. 9. and in his speech, in calling him his lord and king: his innocencie, which against the vaine words of false accusers, he prooueth by this present fact, in sparing Sauls life, when he might haue killed him: which he doth demonstrate by the lappe of his garment, v. 11. 12. then by his confidence, he appealeth to the Lords iudgement, v. 13. by his continuall fruits, which would haue beene wicked and euill, if hee had beene lewdly giuen, which he prooueth by that vsuall prouerb, v. 14. Lastly, he vrgeth his tenuitie and meannesse, that it was not for the Kings honour to persecute such a poore worm, who in respect of the king, might be compared to a dead dog, or flie. v. 15. *Mar.*

7. Quest. v. 11. *In what sense Dauid saith, The Lord hath deliuered Saul into his hand, seeing he killed him not.*

1. This Dauid spake not either in respect of the opinion of his seruants, which so said, the day was come, wherein the Lord would deliuer his enemie into his hand, v. 5. 2. Neither doth Dauid thus say, as though he himselfe had thought at the first, that the Lord had offered Saul into his hands to kill him: *Pellic.* for Dauid had no such thought at all, as is before shewed, qu. 3. 3. But Dauids meaning is, that Saul was deliuered into his hand, in respect of the opportunitie and occasion which was offered, which Dauid in all likelihood might haue taken, if God had not staied him. God then deliuered Saul, not to that end that he should lay hands vpon him, but to make triall of Dauids patience and charitie, and to make manifest his innocencie. 4. God sometime is said to offer one into a mans hands, in regard of the present action, as when one is slaine, his life beeing not sought before: Exod. 22. 13. sometime in respect of the occasion and opportunitie onely: which opportunitie sometime not to take, is sinne, as in Ahab, who let Benhadad goe, whom the Lord had deliuered into his hand and appointed to destruction: 1. Kin. 20. sometime to take it, is imputed for sinne; because such occasion is onely offered for triall and probation: as here Dauid should haue done euill, if he had apprehended this present occasion.

8. Quest. v. 14. *Of the meaning of that prouerb, Wickednes proceedeth from the wicked.*

1. Some do vnderstand it to be spoken of Saul, as if he should say; though I know such is the wickednesse of thy heart, that thou wilt not leaue persecuting of me, yet wickednes shall not proceed from me, my hand shall not be vpon thee: *ex Borrh.* but seeing Dauid did not directly charge Saul with any crime, but laid it vpon those, who he listened, and gaue eare vnto, it is not like that Dauid would in that sense vse this prouerbe of Saul. 2. Therefore it is thus rather to bee applyed: wicked and euill workes doe proceede from them which are wicked, and voide of the feare of God, but I am none of those, therefore mine hand shall not bee vpon thee, which were a wicked and vngodly worke. *Pellic.* 3. But it may be obiected, that this prouerb doth not alwaies hold, that wickednesse should alwaies proceede from the wicked, and pious and good workes from the righteous: for hypocrites many times doe dissemble their impietie, vntill occasion be offered to shew it, and then their impietie breaketh forth: to this it may bee answered, that such fained and dissembled pietie cannot last long, but it will breake out at the last. *Mar.* But Saul had continuall experience from time to time of his faithfulnes, and therefore it was like to be vnfained. 4. Some doe make this application of the prouerbe: that the wicked shall perish through their own wicked-

wickednes: and therefore his hand neede not be vpon Saul: for his owne wickednesse ſhould bring him to deſtruction. *Vatab.* But Dauid by this prouerb doth rather cleare himſelfe, then accuſe Saul.

9. Queſt. v. 17. *Of Sauls confeſſion, and his teares.*

1. Some thinke that theſe teares of Saul, and this kinde of confeſſion of his fault, was but in hypocriſie, which Saul diſſembled both in reſpect of others, who would haue thought Saul to be too hard hearted, if he could not be mollified by Dauids ſubmiſſion: as alſo that by this meanes Dauid might be induced to come to the Court, that ſo Saul might haue his will of him. But it ſeemeth both by Sauls accuſing of himſelfe, his acknowledgement that Dauid ſhould be king, his inſtance in making Dauid to ſweare vnto him, that Saul was touched in deed. 2. For the wicked though they haue no true feeling of their ſinnes, yet may ſometime be mooued in conſcience, though it continue not long: as Pharaoh confeſſed to Moſes, that he had ſinned, and Iudas alſo knew that he had ſinned in betraying the innocent blood: for by the inſtinct of nature, the conſcience doth in ſome degree both excuſe and accuſe; as the Apoſtle ſheweth, Rom. 2. 14, 15. As Dauids muſique had before diuers times allaied Sauls maladie, ſo nowe his diuine voice doth worke ſome remorſe in Saul. *Pellic.*

10. Queſt. v. 23. *Of Dauids oath, whereby he bindeth himſelfe not to cut off the poſteritie of Saul.*

1. Dauid refuſeth not to ſweare vnto Saul for theſe cauſes: both becauſe Saul did yeild vnto Dauid the right of the kingdome, one good turne as it were required an other, that Dauid againe ſhould giue him ſecuritie for his poſteritie: beſide, Dauid had alreadie in effect ſworne as much vnto Ionathan, the ſonne of Saul, not to cut off his ſeede, c. 20. 15. and further, if Dauid had refuſed to take this oath, Saul ſhould haue had more iuſt cauſe to perſecute him, whereas now he had no pretext. 2. But here this queſtion will bee mooued, how Dauid kept his oath, when as he cauſed the two ſons of Rizpah Sauls concubine, and the fiue ſonnes of his daughter to be hanged, becauſe of the Gibeonites, 2. Sam. 21. To this the anſwer is readie, that Dauid for his part was ſo minded, as much as in him lay, to keepe this oath: as may appeare by the puniſhment which hee tooke of them, that killed Iſhboſheth Sauls ſonne: but in this oath was to be excepted, vnleſſe God gaue any ſpeciall commaundement to the contrarie, as he did in the cauſe of the Gibeonites: for Dauid asked counſell of God, and followed the Lords direction in that action: *Mart.* neither did Dauid voluntarily put them to death, but ſeauen of Sauls ſonnes were required by the Gibeonites, for oppreſſion of whom the land was puniſhed by famine: neither was Sauls poſteritie vtterly deſtroyed, for Dauid had compaſſion on Mephiboſheth Ionathans ſonne. Reconcil.

CHAP. 25.

1. Queſt. v. 1. *Of the death of Samuel, the time, and place.*

1. THough Saul hated Samuel, becauſe he had told him, that the Lord had caſt him off, yet he had no power to hurt him: for Samuel was of great authoritie, both becauſe he was the Lords Prophet, and for that he had been the Iudge and gouernor of Iſrael, and had gouerned them iuſtly: as alſo Samuel had giuen vp the politike adminiſtration, and had betaken him to a priuate life in the ſchoole of the Prophets: and therefore Saul the leſſe regarded him: but moſt of all the Lord kept Saul from doing any violence to Samuel. *Mar.* 2. Seaſonable mention is now made of Samuels death, becauſe Saul at the length had confeſſed that Dauid ſhould be King: *Pellican.* the authoritie and teſtimonie of the Prophet was not now ſo needefull, Dauids enemie acknowledging his right. 3. Concerning the time of Samuels death, *Ioſephus* thinketh that it was in the eighteene yeare of Sauls raigne: and that Samuel had iudged Iſrael 12. yeares alone, *l. 6. c. 14.* But this cannot ſtand: for Samuel was at the leaſt 20. years

Iudge alone, as it may appeare, c.6.2. and Saul and Samuel had but 40. yeares betweene them: Act.13.21. then if Samuel iudged Iſrael 20. yeares, and died in the 18. yeare of Saul, there ſhould yet remaine 2. yeares of the 40. yeares vnder Saul and Samuel: therefore the opinion of ſome Hebrewes is falſe, that Saul raigned but ſeauen moneths after Samuels death: for after this Dauid ſoiourned a yeare among the Philiſtims, c.27.7. *ex Pellic.* ſee more hereof, qu.2.c.12.4. The place where Samuel died and was buried, was in his houſe, that is, among his familie and kinred in Ramah. *Oſiand.*

2. Queſt. *Of the mourning for Samuel, and his buriall, and generally of funeralls.*

1. The people had great cauſe to mourne for Samuel, the Lords Prophet, and an vpright man: and at this time two calamities happened together: the death of Samuel ſo great a Prophet, and the exile of Dauid: *Mar.* and not long after Samuels death, the Philiſtims preuailed againſt Saul, when hee and his three ſonnes died in battell, who were kept vnder while Samuel liued: it is not like that Saul was either preſent, or did mourne for Samuel, as he had done for Saul: yet he did forbeare in this publike lamentation to purſue Dauid: and therefore he taketh this opportunitie to eſcape to the vtmoſt parts of the land, while they were buſied about the burial of Samuel. *Iun.* 2. There was a verie great aſſembly of all Iſrael to honour Samuels funerall: for the bodies of the Saints are to be interred after a comely ſort, and according to their deſerts while they liued, to bee brought vnto the ground with honourable ſolemnitie. But here therefore two extreames are to bee ſhunned: that neither the bodies of Chriſtians ſhould be neglected, and caſt away as vncleane, as among ſome heathen, which had no opinion of the immortalitie of the ſoule, they made ſmall account of the dead: and vnder the Pagan Emperours of Rome, they ſuffered the bodies of Chriſtians to lie vnburied: and the like diſgrace vnder the idolatrous Popes of Rome, therein following the ſteppes of their predeceſſors, hath beene offered vnto Gods Saints, both keeping them from buriall, and raking their bones out of their graues: whereas the bodies of Chriſtians, in hope of the reſurrection, as temples of the holy Ghoſt, ſhould with reuerence bee commended and committed vnto Chriſtian ſepulture. 3. The other extreame, is in the ſuperfluous and vnneceſſarie coſt, which is beſtowed vpon the ſepulchres of the dead: as the Kings of Egypt had their coſtly Pyramides, and Queene Artemiſia made for her husband, that famous tombe *mauſoleum*, famous ouer the world. In time of Poperie they ſhrined them in ſiluer, and cloath of gold: and grewe to further ſuperſtition to adore the reliques of the dead: to inuocate them as their patrons: whereas no ſuch ſeruice was done vnder the law vnto Samuel, or any of the Prophets: neither did Chriſt, or his Apoſtles euer commaund any ſuch thing to bee done. This ſuperſtition euen *Cicero* miſliked, following onely the inſtinct and light of naturall reaſon: for thus he writeth, 1. *Philippic. An me cenſetis, P. C. decreturum fuiſſe, vt parentalia cum ſupplicationibus iungerentur, vt inexpiabiles religiones in rempublicam inducerentur, vt decernerentur ſupplicationes mortuorum: adduci non poſſum vt quenquam mortuorum adiungerem, cum deorum immortalium religione:* Doe ye thinke, honourable fathers, that I would haue decreed that funeralls ſhould be ioyned with ſupplications, that inexpiable religions ſhould be brought into the Commonwealth: that the praier to the dead ſhould be decreed: I cannot be induced to ioyne any of the dead with the religion of the immortall gods. Thus much *Cicero* one of the heathen Romaniſts: our Chriſtened Romaniſts may bee aſhamed then of their groſſe ſuperſtition, and wilfull blindneſſe herein. 4. Beſide, as they prayed not here to Samuel, ſo neither praied they for Samuel: for the dead are neither to be praied vnto, nor yet prayed for. We read that the Patriarkes, Abraham, Iſaac, Iacob, were mourned for when they died: ſo were the Prophets, Moſes, Samuel, with others: yet praiers and ſupplications were made for none of them: wherby an other ſuperſtition of Poperie is diſcouered concerning Purgatorie: if they anſwer, that there was no Purgatorie before Chriſt; ſurely there is leſſe reaſon to imagine it after the comming of Chriſt, ſeeing he by his death is as auaileable to purge our ſinnes now, as before. And as in the ſepulture of the Saints of the olde Teſtament, no mention is made of any prayer for the dead: ſo neither is there in the new Teſtament: as in the death of Iohn Baptiſt, Stephen, Iames. Act.12. *Mart.*

Contr. Againſt the adoration of the dead.

Contr. Againſt Purgatorie.

3. Queſt.

3. Queſt. v. 2, 3. *Of Nabal and Abigail his wife.*

1. Nabal is deſcribed by his place of dwelling in Maon, who kept his cattell in Carmel, where his buſines lay: for Maon, Ziph, and Carmel, were not farre aſunder, Ioſh. 15. 53. Carmel ſignifieth generally any place tilled or planted: it was the proper name of two places, one in Iſachar, where Baals Prieſts were ſlaine, an other in Iuda, which was this. *Mar.* Further, he is ſet forth by his name, which ſignifieth, a foole; by his riches; by his qualities, he was churliſh, and euill conditioned: riches, where Gods grace is not beſtowed withall, make men proud and inſolent: by his kinred, he was of the poſteritie of Caleb: good men haue not alwaies good iſſue: parents may leaue vnto their children, riches and poſſeſſions, but they can not bequeath them wiſdome, vnderſtanding, pietie: for theſe gifts haue an other beginning, they proceed from God: and if there might be a certaine deſcent of theſe ſpirituall graces, as of temporall, they would be thought to be naturall. *Mar.* 2. Concerning *Abigail*, whoſe name is interpreted, the ioy of the father, ſhee being a vertuous woman, was vnequally matched with a wicked husband: *Ambroſe* hereof maketh this allegorie: that this Abigail doth ſignifie the Church, which firſt ſerued vnder a fooliſh and vnwiſe husband, the Philoſophers, and other vaine men among the heathen, but after was ioyned in mariage vnto Chriſt, as Abigail became Dauids wife. But this figure holdeth not in euery point: for Abigail was a beautifull and wiſe woman, before ſhee was married vnto Dauid: the Church of God was deformed, without any ſpirituall comelineſſe or beautie, till ſhee was eſpouſed vnto Chriſt. *Mar.*

4. Queſt. v. 5. *Of Dauids ſalutation, which he ſendeth vnto Nabal.*

Firſt, the word is *lechai*, which is diuerſly interpreted. 1. Some read, *to my brethren: L.* but then it ſhould be *leachi*, as Numb. 6. 7. not *lechai*. 2. Others thus, *thus ſay vnto him, beeing liuing*, that is, in good health: *Ium.* that if they found him well, they ſhould then wiſh continuance of health and proſperitie to himſelfe, and all he had: but it is like that Dauid knew before he ſent, that Nabal was in health, becauſe he heard, that he kept a ſheepſhearing feaſt, which beeing a time of mirth would not haue been ſolemnized, if Nabal the maſter of the houſe had not been well. 3. Therefore the better reading is, *per vitam. C.* or *ad vitam. A. P.* that is, during thy life, I wiſh thee this proſperitie: ſo alſo *Ioſeph.* and *Vatab. ſo mainſt thou line.*

Secondly, Dauid in this his ſalutation omitteth nothing, whereby he might inſinuate himſelfe vnto Nabal. 1. It ſhould be a worke of mercie, to haue compaſſion on them in their want. 2. It was honeſt, becauſe they had deſerued it in guarding and keeping his cattell. 3. It was an eaſie matter for him to do at this time, ſeeing he made a feaſt: and he preſcribed not what he ſhould ſend, but as he thought good himſelfe. 4. It would be profitable for Nabal: for they might be a ſafegard to him and his ſtill. *Martyr.*

Thirdly, here we may ſee the fickle and vncertaine ſtate of the world: how fooles are many times rich, and wiſe men poore: *I haue ſeene*, ſaith the Preacher, *ſeruants on horſes, and Princes walking on foote*, c. 10. 7. that is, men of ſmall vertue and vnderſtanding aduanced, and men of great deſert in lowe and meane eſtate: as it was ſtrange here, that Dauid ſhould become a ſuiter vnto Nabal for his releeſe: thus we ſee that Gods loue and fauour is not to bee meaſured or eſteemed either by riches or pouertie. *Martyr.*

5. Queſt. *Of Nabals churliſh anſwer.*

1. Nabal is not content onely not to giue any thing to Dauid, but hee alſo raileth and reuileth him, as worldly wretches many times doe not onely not releeue the neceſſities of the Saints, but reuile their perſons, and condemne their cauſe. *Geneuenſ.* 2. So Nabal doth euery way diſgrace Dauid: firſt, he ſetteth light by his perſon: ſaying, who is Dauid: he deſpiſeth him, that was the Lords anointed, that killed Goliah, and had defended the people of God many times againſt the Philiſtims, who Saul himſelfe immediatly before had cõfeſſed ſhould be king: he was alſo of Nabals own tribe:

and yet he deſpiſeth and contemneth him: and preferreth his ſheepheards and ſheepeſhearers before him. Then hee alſo ſlandereth his cauſe, making both himſelfe and all thoſe which were with him, no better then runnagates from their maſters: and ſecretly he taxeth Dauid himſelfe for leauing the king his maſter. *Oſiand.* Further, hee maketh as though his requeſt were vniuſt and vnreaſonable, becauſe hee would haue that which was prouided for others. *Mar.*

6. Queſt. v. 13. *Of Dauids haſtie and ſudden rage.*

1. It may ſeeme ſtrange, that Dauid, who with patience did beare the wrongs of Saul, and afterward the railing of Shemei; yet could not forbeare at this time, but armeth himſelfe to take reuenge: the reaſon that mooued him, was both the ingratitude of Nabal, rendring vnto him euill for good, as Dauid himſelfe ſaith, v. 21. and the indignitie and contumelie, which Nabal euill requited Dauid with in words: hereof it is, that men can with greater patience endure violence to their bodies, then contumelies and reproaches to their good name: becauſe as *Chryſoſtome* ſaith, the one concerneth but the outward man, the other toucheth the inward part, the very ſoule and minde. 2. Yet although ſuch cauſe were giuen to Dauid, he diuerſly offendeth: 1. in this haſt, that without any further conſultation, he purpoſeth to take reuenge: 2. in his raſh oath, that vnaduiſedly in his rage bindeth himſelfe to finiſh that, which he had inconſiderately purpoſed: 3. in that he purpoſeth to deſtroy all, euen that piſſed againſt the wall, that is, to the very dogge; for the offence of one he would bring this calamitie vpon the whole houſe: for though Nabal had committed this villanie, yet what had the women, and the ſeruants offended? 3. Some doe excuſe Dauid, that he did this by the motion and ſtirring of the ſpirit: but we neede not vſe any ſuch defence, ſeeing that Dauid himſelfe confeſſeth therein his ouerſight, ver. 33. And theſe infirmities of the Saints doe ſerue for inſtruction, as well as their vertues: for by this we may ſee, what wee are by nature: that if any good grace be wrought in vs, wee ſhould giue the praiſe thereof vnto God. *Mar.*

7. Queſt. v. 18. *Of Abigails wiſe behauiour, in preparing to meete Dauid.*

1. Her wiſedome appeareth, in that laying aſide all delay, ſhe maketh all poſſible haſt: for it was time in this caſe to make ſpeede, Dauid beeing now vpon the way comming toward Nabals houſe. 2. Shee will not goe emptie handed, ſhe carrieth a rich and plentifull preſent; for it was not a little that would ſuffice ſo great a companie: ſo then as Nabal had two wayes giuen offence, both in giuing nothing, and in reuiling beſide; Abigail applyeth the remedie according to the diſeaſe; againſt Nabals illiberall and churliſh refuſall to ſend any thing at all, ſhe ſetteth her liberalitie, and in ſtead of his vnkind reuiling, ſhee meditateth to appeaſe Dauids wrath with gentle ſpeech. 3. She goeth her ſelfe, and would not truſt her ſeruants; ſhe would be more faithfull in her owne buſines; and ſhe knew that ſhe could behaue her ſelfe more prudently. 4. She did chooſe to goe an hid and ſecret way, that ſhe might not be interrupted in this buſines, nor hindered by any occurrents in the high way: *Mar.* wherin Gods prouidence was ſeene, that brought her right vpon Dauid; whereas if ſhee had miſſed of him, Dauid might haue gone on ſtill. *Oſiand.*

8. Queſt. v. 18. Of theſe words; *Shee tolde not her husband Nabal: whether it bee lawfull for the wife to giue without the conſent of her husband.*

1. Some think that the wife hath no power to giue of her husbands goods without his conſent, but onely of ſuch things which are her owne, vnleſſe where the caſe is extraordinarie, as this was: *Mar.* but then a woman ſhall giue nothing at all, where the law giueth vnto the husband the whole right of all ſuch goods which are called moueables, that belong vnto the wife; therefore this were too much to abridge the wife many times in neceſſarie and charitable duties. 2. Neither yet is power to be giuen vnto the wife, to giue when and what, and to whom ſhe thinketh good: for this were likewiſe to giue her ſuperioritie ouer her husband in commaunding his goods at her plea-

pleasure: we read that the Shunamite beeing a deuout woman, conferred with her husband, and mooued him to make a chamber for the Prophet, that came to her house, and other necessarie things: she would not doe it without his consent. 2. King. 4. 3. Wherefore a meane way betweene both is best, that neither the woman should dispose of her husbands goods at her pleasure, nor yet haue no power vpon what occasion soeuer, to haue the disposition of part: for a difference is to be made of the things which appertaine vnto those which are married: the wife must keepe her soule for God, her bodie for her husband: the goods are in some sort common betweene them, by the right of marriage. Againe, the wife hath more interest, then either seruant or child in the goods of the house: shee is not after a seruile, but ciuill manner subiected to her husbands power. *Borrh.* 4. In these cases then, and these circumstances considered, the wife is not barred, to dispense of the substance of the house: first, where the glorie of God is sought, and it tendeth to the preseruation of her husband, and of the whole house, as in this case. *Borrh.* secondly, where the husband is foolish and weake, and not able to see what is good for himselfe and his familie, as this was Abigails case also: or where he is an enemie, and will suffer nothing to be done, to releeue the necessitie of the Saints: as Ioanna the wife of Chuza Herods steward, who may be thought to be like minded to Herod, was one of those which ministred of their substance to our blessed Sauiour. Luk. 8. 3. But where a woman hath a good husband, and one that feareth God, the case is otherwise, as is before shewed in the Shunamite: and as the law was, Numb. 30. that the husband had power to dispense euen with the vow of his wife: which is vnderstood of the husband of the same religion and profession, that is, an Israelite.

9. Quest. *Of Abigails speach to Dauid in generall.*

Abigail in this her wise oration, vseth many pithie arguments to perswade Dauid. 1. From the simplicitie of her husband, who was foolish and a very sot, and therefore not to be regarded. 2. From her ignorance, that knew not of the messengers, that Dauid had sent. 3. From Gods prouidence, who had sent her to be a meanes to staie Dauid from this enterprise, v. 26. 4. By shewing her dutie in bringing that present, which shee modestly, as not thinking it worthie of Dauids acceptance, desireth might be giuen vnto the young men that followed him, v. 27. 5. From Dauids office, which was to fight the Lords battells, and not to reuenge his owne quarrell, v. 28. 6. From the effects, which are two, outward prosperitie, and deliuerance from all his enemies, from whom God shall preserue him, doing that which is equall and right, v. 29. and the inward peace of his conscience, which shall not vpbraid him in time to come, in that he had not shed innocent blood. *ex Mart. Iun.*

10. Quest. v. 25. *Whether it became Abigail, to call her husband foole.*

First, herein Abigail, all things considered, did no more then became her: and then was fit to be done: 1. Her husbands foolishnesse was knowne, in so much that therof he had his name, so that shee did not reueale his secret infirmitie, but onely speaketh of that, which was in euery ones mouth. 2. She was forced so to doe, to deliuer Nabal from this destruction present: as Chirurgians to saue the whole bodie, thinke it best to cut off a part: so shee therein shewed her loue vnto Nabal, that maketh this excuse, in blemishing of his name to saue his life. *Oſiand. Mart.* Secondly, where Nabal signifieth a foole, and indeede a foole hee was: this must be vnderstood with a distinction: for there is a foolishnesse, which proceedeth from a naturall defect in the wit: such fooles are to be pitied: but such a foole was not Nabal: there is an other kinde, when men are giuen ouer vnto all leudnesse and wickednesse, and are blinded with their owne impietie: as the Apostle speaketh of the Heathen, that their *foolish heart became darknesse: and when they professed themselues to bee wise, they became fooles*, Rom. 1. 22. Such a foole was this Nabal: who is therefore called *a man of Belial*, that is, a wicked and lewd man. *Mart.*

11. Quest. v. 24. Of Abigails words, *Thine enemies shall be as Nabal.*

1. Some thinke that Abigail prophesieth and foretelleth of Nabals ende, which should follow not long after, and wisheth that all Dauids enemies might in that respect be like vnto him: *Osiand.* but then Abigail had spoken, as one that wished and expected her husbands ruine. 2. Others expound it thus: she wisheth that all Dauids enemies had no more valure in them, then Nabal, or power to hurt him: *Borrh.* that as Nabal entended euill to Dauid, in rayling vpon him, but was not able to hurt him: that all Dauids enemies therein should be like him. *Mar.* But Nabal did mischiefe enough vnto Dauid, in depriuing him of all necessarie helpes, who by that might haue beene famished with his men. 3. Therefore it is better vnderstood of Nabals condition, wherein hee was like to haue beene, if Dauid had gone forward with his purpose. *Iun.*

12. Quest. v. 29. *What it is to be bound in the bundle of life.*

1. Some thus vnderstand it, that all the righteous are bound together as in a bundle: beeing of the same faith, religion, affection: whereas the wicked doe fall off one from another, are neuer soundly conioyned and coupled together. 2. Some referre it vnto the next life, that Dauid should be bound vp with the Lord among the Saints, as in a bundle. *Borrh.* 3. Some, that he should haue a sure house to him and to his posteritie, who should be as fast bound to continue, as a bundle surely tied together. *Vatab.* 4. But it is rather to be vnderstood of Dauids preseruation, euen in this life: as the words shew both going before, and following: for before shee spake of Sauls rising against Dauid, and after she saith, that God shall cast out his enemies as out of a sling, that is, their life shall be violently taken from them, as it was from Saul: but Dauids life shall be surely bound vnto him, that no man shall beable to take it from him: *Iun.* yet these words haue also a fit relation vnto eternall life, where the Saints are bound vp together in the booke of life. *Mar.*

13. Quest. v. 31. *Of the griefe of conscience: and of the difference betweene a troubled and quiet conscience.*

1. The word here vsed, *phukah*, signifieth a stumbling: a metaphore taken from those, which doe dash their foote at any thing, and so are ouerturned, and fall: so the conscience is offended at the remembrance of the sinnes past, and committed. *Borrh.* 2. Some read, *it shall be no griefe vnto thee, that thou hast not shedde blood causelesse: B.G.* but in the originall, it is read affirmatiuely, *that thou hast shedde:* for the griefe of conscience ariseth vpon the guiltinesse of the things which are past and done: therefore it is better read with an affirmation. 3. Hence it appeareth, what the proper propertie of cõscience is, that although it do not presently smite a man when the sinne is committed, yet it will sting in the ende: the Latine interpreter translateth it *singultum*, that as the heart throbbeth and sobbeth after some griefe and heauinesse, and as the stomacke riseth after the eating of vnwholesome meates; so the conscience in a man boileth within him, after that sinne is committed. 4. Hereby appeareth the power of the conscience: that it euen smiteth kings, they are not free from the stroke thereof: for before God, in whose sight they are as other men, their conscience accuseth them, as it doth others, God is no accepter of persons. 5. Further, a difference may be made of consciences: there is a troubled conscience, and a quiet conscience: and both these are seene and found, as well in the wicked, as the righteous: but not after the same manner. There is in the wicked sometime a perplexed conscience full of horrour, and terrour, without any comfort, as in Iudas, when hee had betraied Christ: and sometime their conscience is quiet, and troubleth them not, no not after they haue committed most horrible and hainous sinnes: as we doe not read, that Saul did any thing at all repent him, after he had caused the Priests to be most cruelly slaine: and these are the worst of all. So there is in the righteous sometime a troubled conscience, but not without hope, as it is a degree vnto the peace and quietnesse of the conscience, as Dauid after the sinnes of adulterie and murther, was greatly plunged, as the fifte Psalme shew-

ſheweth. This peaceable conſcience in the righteous is, when hauing wreſtled with their ſinnes, and iudged themſelues, they finde peace with God by faith in Chriſt: whereof the Apoſtle ſpeaketh, *Beeing iuſtified by faith, wee haue peace toward God thorough Ieſus Chriſt*, Rom.5.1. which peace of conſcience Saint Paul enioyed, ſaying, *I know nothing by my ſelfe*, 1.Cor.4.3. 5. Wiſe Abigail reſeruing this argument, taken from the teſtimonie of a good conſcience, vnto the laſt place, ſheweth that there is no greater reward in this world, then the inward aſſurance of the conſcience: which if it doe cleare vs, we need not feare what the world can obiect againſt vs: as Dauid in another Pſalme ſaith, *This I had, becauſe I kept thy precepts*, Pſalm.119.56. This was *Iobs* comfort in his affliction: and nothing is more auaileable to refreſh vs in the day of our temptation, yea in the houre of death, then to ſay with S. Paul, *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith*, 2. Tim.4.7. God graunt vs all to labour for this peace of conſcience.

14. Queſt. v.31. *In what ſenſe Abigail deſireth to be remembred.*

1. Some thinke that ſhe propheſied, that ſhee ſhould become Dauids wife: but it was not fit that Abigail ſhould haue any ſuch cogitation: to deſire to be another mans wife, her husband, though vnlouely, yet beeing liuing. 2. Others therefore conceiue that ſhee foreſeeing Nabal was like to die, and that ſhee beeing a widdow, ſhould haue need of helpe, deſired that againſt ſuch time Dauid ſhould remember her. But it can not be gathered, that Abigail had any ſuch cogitation or forecaſt of Nabals death: for as yet he was not ſicke, ſhee at her returne found him very merrie, and drunke with wine. 3. Therefore ſhee in effect doth deſire no more but this, that Dauid would remember afterward that by her meanes, hee was deliuered from ſuch a great ſinne, and that he would thinke of her accordingly: as Ioſeph deſired Pharaohs butler to remember him. *Mar.*

15. Queſt. v. 33. *Of Dauids anſwer to Abigails.*

1. Dauids modeſtie appeareth, that at the admonition of a woman, is not abaſhed to acknowledge his ouerſight: ſo when Nathan reproued him, hee immediatly confeſſed his ſinne: ſo Peter beeing rebuked of Paul, refuſed not to ioyne with him, the right hand of fellowſhip, Gal.2. which teacheth vs, not to thinke much to be aduiſed by others when we doe amiſſe. 2. He acknowledgeth Gods prouidence herein, in ſending this woman, as an inſtrument of this work, in keeping him from this ſinne: ſo are we taught, when we are preſerued from any daungerous temptation, to returne the praiſe vnto God: yet ſo as Dauid doth firſt of all bleſſe God as the author, ſo hee bleſſeth Abigail as the inſtrument: for we are in ſome meaſure bound euen to the inſtruments, whereby the Lord conueigheth any bleſſing vnto vs: as the inſtrument alſo of any wicked worke is accurſed: as the ſerpent was, whoſe ſubtiltie Sathan vſed to inſinuate himſelfe into Eue. 3. This is a ſpeciall fauour of God, when hee doth preuent the cauſe of ſinne in his children, which is done three waies: 1. when as God keepeth a man, that he doth not ſo much as intend or purpoſe any wicked thing: as Dauid was free euen in his purpoſe and deſire from wiſhing the death of Saul: 2. when a man is tempted in his thoughts, but yet is preſerued from doing the fact, as Dauid here from killing Nabal: 3. when a man hath committed ſinne, if then he haue grace to repent, that he continue not in ſinne: ſo Dauid beeing reproued by Nathan, was yet recouered and reſtored by repentance. *Mart.*

16. Queſt. v. 35. *Whether Dauid offended in breaking his oath which hee had made for the deſtruction Nabal and his houſe.*

1. A raſh vowe and oath, (for the ſame reaſon is both) are better broken then obſerued: the reaſons are theſe: the ende of an oath is to bind vs more ſtraightly vnto Gods ſeruice, to performe ſome dutie vnto his glorie: therefore it is a part of Gods worſhip and honour, to be ſworne by: then by an oath we cannot bind our ſelues to doe any thing, whereby God is diſhonoured. Againe, the breach of an oath is therefore vnlawfull, becauſe it is done with contempt of God, whoſe name is called

called vpon: but when an vnlawfull oath is broken, it proceedeth from the feare and reuerence of God. Beſide, two ſinnes are worſe then one: and therefore we are bidden not to ioyne two ſinnes together, for one ſinne ſhall not goe vnpuniſhed: but when an vnlawfull and vniuſt oath is kept, there is a double ſinne committed: firſt, in the raſh making of ſuch an oath, and then in the vngodly performing of it. 2. But yet this muſt be acknowledged, that though it be better to reuerſe an vniuſt oath, then to performe it, as both Iipthah nad done better, if he had chaunged his vowe concerning his daughter, and Herod his oath touching Iohn Baptiſt: yet it is an offence alſo, to make a raſh oath, as Dauid here committed that ouerſight: but it is better, the oath beeing once made, by repentance to heale that ſoare in reuerſing it, then to make the wound greater in effecting it. *ſic fere Martyr.*

17. Queſt. v.36. *Nabals drunkenneſſe, and ſenſeleſſe ende.*

1. We ſee in this example what the fruit of drunkenneſſe is, it ouerthroweth the better part of man: beſotteth a mans vnderſtanding, and hardeneth his heart, and maketh it paſt feeling. So Balthaſar beeing in the middes of his cuppes, had no conſideration of the preſent danger wherein he was: but he was ſlaine, and the citie taken that night. 2. Abigail watching her time, as wiſe women will ſpie opportunitie, when they may ſpeake vnto their husbands, did ſo frame her ſpeach, that by the very narration of that which was done, Nabal was ſodainely ſmitten: for repentance and ſodaine newes, either of ioy are griefe, are verie violent, and oppreſſe the heart. 3. Wonderfull was the power of this womans ſpeech, that as it before allaied Dauids rage, ſo now it pierceth Nabal to the heart: this force was not in her humane eloquence, but proceeded from the ſpirit of God. 4. As Nabal was ſenſles in his life, ſo was he in his death: his heart was lumpiſh and colde within him, like a ſtone, without any feeling or repentance: ſo for the moſt part is the ſtate of carnall men, that as they liue without ſenſe of any good thing, ſo they die without comfort. *Mar.*

18. Queſt. v. 39. *Whether Dauid did well in reioycing when hee heard Nabal was dead.*

1. True it is, that we are not to reioyce in the death and ouerthrow of our enemie, in reſpect of our owne cauſe: as the wiſe man ſaith, *Be thou not glad when thine enemie falleth, &c. leaſt the Lord ſee it, and it diſpleaſe him, and hee turne his wrath from him,* Prou. 24. 18. from this kinde of carnall reioycing, Dauid was verie farre: as may appeare, in his mourning for the death of Saul. 2. But Dauid reioyceth, becauſe Gods iuſtice now appeared in the iudging of Nabal; and the righteous in that regard may reioyce and giue thankes to God, when the enemies of God are taken out of the way, which were impediments to his glorie. 3. Dauid alſo had an other cauſe to giue God thankes, becauſe the Lord had ſtaied him from iudging his owne cauſe, but had taken the matter into his owne hand. 4. Further, Dauid learned by this example, and ſo do we all, not to ſeeke our owne reuenge, but to commend our cauſe vnto God, who iudgeth vprightly. *Mart.*

19. Queſt. v. 39. *Of Dauids ſending for Abigail to be his wife.*

1. It is not like that Dauid ſent to Abigail immediately after Nabals death: but therein had reſpect both vnto her credit and his owne, and expected ſome time: for by the auncient Romane lawes, a woman marrying within a yeare of her husbands death, was counted infamous. 2. Dauid thinketh it beſt to ſend his ſeruants, and not to goe himſelfe, that her loue ſhould not ſeeme to be forced: and if hee had a repulſe, the matter would not be ſo greeuous. 3. Dauid maketh choice of a wife euery way meete for him: for her wiſedome, comelineſſe, riches, and which was the chiefeſt of al, her pietie: ſo it was both an honeſt, pleaſant, profitable, and comfortable marriage. 4. Further, in that Dauid taketh him a wife, in the middes of his troubles, when men are many times ſequeſtred, and violently pulled away from them: this ſhewed his truſt in God, and reprooueth their infirmitie, which doe forbeare marriage in reſpect of the great troubles and cares that doe accompanie it. 5. In Abigail there is a notable

ble example of modeſtie, who doeth thinke her ſelfe not worthie to be Dauids wife, but doth humble her ſelfe to be a ſeruant, euen to his ſeruants to waſh their feete: the more ſhee doth humble her ſelfe, the more worthie ſhee was to be exalted to be Dauids wife.

20. Queſt. v. 43. *Whether Dauid offended in taking many wiues.*

Whereas this law is giuen, Deut. 17. 17. that the King ſhall not multiplie many wiues, leaſt his heart turne away: there is great doubt, whether Dauid did not offend againſt that Lawe, who in this place is mentioned to haue three wiues, and beſide theſe diuerſe more. 1. Some anſwer, that as in the ſame place the King is forbidden to prepare many horſes, and yet Salomon before his fall, while yet his wiſedome remained with him, had fourtie thouſand ſtalles of horſes, 1. king. 4. 26. the meaning is, that as it was lawfull for the king to haue a number of horſes, according to his ſtate, ſo that they exceeded not, growing to an importable and vnneceſſarie ſumme to be kept rather for oſtentation, and pleaſure, then for neceſſitie: ſo the King was permitted to haue two, three, or more wiues, ſo that they were not multiplied out of meaſure: which was Salomons fault, and not Dauids. *ex Mar.* But this anſwer doth not ſatisfie: for although Salomon hauing three hundred wiues, did muitiplie more then Dauid: yet he alſo multiplieth, that encreaſeth his wiues aboue one: as Dauid did that had ſixe: neither doth the compariſon hold betweene the number of horſe and wiues; for one wife may ſuffice, where many thouſand horſe are not ſufficient for the ſtate & ſeruice of a King. 2. Some therefore think that not ſimply the king is forbidden to haue many wiues, but not to multiplie ſuch, as ſhould turn his heart from God, as Salomons wiues did, yet Dauids did not. But this anſwer is not ſufficient neither: for the reaſon is generall for all Kings of Iſrael, as well for them, whoſe hearts are not turned by this means, as for others: for they are all in danger, though ſome by gods grace are kept frō that danger: therfore the occaſion of the danger is to be ſhunned of all: no man knoweth his own ſtrength. The like law is preſcribed, that they ſhould not take the daughters of the ſtrange nations to their ſons, leaſt they ſhould make them to go a whoring after their gods, Exo. 34. 16. yet was it ſimply forbiddē to marie any ſuch, though ſuch danger enſued not: as the people confeſſe that they had treſpaſſed againſt God, in taking ſtrange wiues of the people of the land, Ezr. 10. 2. yet there is no mention made that by them they fell to Idolatrie. 3. Some thinke, that the King is forbidden by violence to take away other mens wiues, as they did before the flood: which was Dauids great offence in taking Vriahs wife. *Pellic.* in Deut. 17. If this were the meaning, then Salomon in the great multiplicitie of his wiues, had not tranſgreſſed againſt this law: for we finde not that among ſo many of his Queenes and concubines, any of them was an others wife. 4. Neither yet can it be thought of Dauid ſo holy a man, that he would apparantly tranſgreſſe ſuch a manifeſt law, which he could not be ignorant of, beeing continually exerciſed therein: and therefore howſoeuer it were a generall infirmitie in thoſe daies, not onely in Kings, but in their people to haue diuerſe wiues, which it pleaſed the Lord to vſe connivence toward them in: yet it ſheweth not to be the meaning of this law, ſimply to forbidde more wiues then one vnto Kings: ſeeing that the Lord gaue power and liberty vnto Dauid to take his maſters wiues, *I gaue thee thy Lords houſe, and thy Lords wiues into thy boſome*, 2. Sam. 12. 8. The Lord would not haue gone againſt his owne law. 5. Therefore in this place, not the thing, but the manner thereof is forbidden: that he ſhould not take many wiues, to giue himſelfe to luſt and pleaſure, and ſo to neglect the office and dutie of the kingdome: *Borrh.* for as the King is forbidden to multiplie horſe, and gold, and ſiluer, ſo hee is reſtrained from multiplying of wiues: but it was lawfull ſimply for the King to haue many horſe, and to haue much ſiluer and gold, as Salomon had, but not to truſt in them: So was it permitted vnto them, in reſpect of thoſe times, to haue diuers wiues: ſo they vſed them not for luſt and concupiſence, but for procreation; neither were addicted vnto them.

21. Queſt.

21. Queſt. v. 44. *Of the great wrong, which Saul offered Dauid, in taking away his wife Michal.*

1. Saul offended firſt in taking away Dauids wife, which was due vnto Dauid in a trebble right: by Sauls promiſe for killing of Goliath, by Dauids compact with Saul, for he bought her with two hundreth foreskinnes of the Philiſtims: and by the law of matrimonie: Saul ſinned againe in giuing her to another man. 2. Michal alſo offended in giuing conſent to be married vnto another: for it can not be alleadged, that Dauid had giuen her a bill of diuorce or ſeparation, becauſe he afterward did require and receiue her againe, which by Moſes law he could not haue done, if he had giuen vnto her ſuch a bill: neither had Michal renounced Dauid, for it was not the vſe for the woman to giue the bill of diuorce vnto the man. 3. Phalti alſo ſinned in taking an other mans wife: the Rabbins herein excuſe Phalti, holding him to haue bin a good man, and affirme, that he came not neare Michal: but the contrarie appeareth, in that he was ſo loath to part with her, following her a great way weeping behind her, when ſhee returned to Dauid, 2. Sam. 3. 16. Sauls tyrannie may be alleadged for defenſe, that they were compelled thus to doe: though that doth ſomewhat extenuate the offence, yet doth it not iuſtifie it. *ex Martyr.*

22. Queſt. v. 44. *Of Dauids many wiues: and firſt of Polygamie in generall, whether it be ſimply vnlawfull.*

There are two ſorts of *bigamie*, that is, the marrying of two, and likewiſe of *polygamie*, the marriage of many wiues: for either theſe tearmes are vſed to ſignifie the marriage of two or more ſucceſſiuely, one after an other, or when two or more wiues are had together: but the firſt acception and vſe of theſe tearmes is improper: for he properly by the law is ſaid to haue two wiues, that hath them together: *binas vxores habere dicitur, qui eas habet ſimul: hee is ſaid to haue two wiues, that hath them at once or together, Cod. lib. 5. tit. 5 leg. 1. Diocletian. In veritate digami non exiſtunt: they which marrie ſecond wiues in truth are not to be ſaid to haue two wiues. decret. Gregor. lib. 1 ſit. 1. c. 5.* the queſtion is here of the ſecond kinde of *digamie*, or *Polygamie*, not of the firſt.

Now firſt thoſe reaſons ſhall be brought forth and anſwered, which would ſeeme to prooue that polygamie, that is, the hauing of many wiues at once, is not ſimply vnlawfull.

1. Holy men, as Abraham, Iaacob, Elkanah, Dauid, had many wiues at once. *Anſ.* Holy men might haue their infirmities: God might tolerate it in them, in reſpect of thoſe times: which maketh it not ſimply lawfull.

2. The Prophets neuer reprooued them for hauing diuers wiues, as when Nathan came to tell Dauid of his ſinne, he ſpake nothing of that. *Anſw.* The Prophets were ſilent therein, becauſe it was either permitted or tolerated in thoſe times for the procreation of the people of God: and therefore it was no maruell, if the Prophets ſpake nothing thereof; the people beeing beſide enclined to many groſſe ſinnes.

3. But if it were a fault or ouerſight in thoſe holy men, they would haue repented them thereof, which we read they did not. *Anſw.* In particular they could not repent of a fault, which they were ignorant of: in generall they did repent them of whatſoeuer they did amiſſe, as Dauid oftentimes asketh forgiueneſſe of his ſinnes in the Pſalmes.

4. Nathan comming to Dauid, ſaith that God had giuen his Lords wiues into his boſome: therefore it was not vnlawfull. *Anſw.* This was but Gods indulgence or permiſſion to Dauid, to vſe this libertie, if hee would: this onely ſheweth a toleration or relaxation of the generall law for a time, it prooueth not ſimply the lawfulneſſe of it.

5. There is no poſitiue law made to reſtraine polygamie. *Anſ.* Some thinke that God gaue them no direct law concerning that matter, for the propagation and encreaſe of that nation, among whome onely the viſible Church of God was. *Mart.* But the propoſition is vntrue: for beſide the generall law giuen in the creation, *They*

two

two shall be one flesh, there is an other particular law which restraineth mariage of more then one, Leuit. 18. 18. *Thou shalt not take a wife with her sister, during her life, to vexe her*: which is vnderstood not of the naturall sister, but of any other woman: for the naturall sister could not be married, no not after her sisters death.

6. But the law, which giueth the brother power to marie his brothers wife, which is deceased, maketh no exception, if he be married: but absolutely enioyneth him to marrie his brothers wife. *Ans.* The Rabbins answer, that she was not properly counted the second brother, but the first brothers wife; because the seede was also counted his: some answer that this was a speciall prerogatiue, and therefore cannot make a generall rule: *Mar.* an other answer is, that those particular lawes, where there is not some speciall and particular exception, must be vnderstood according to the generall law, Leu. 18. 18. that the next brother, which hath no wife of his own should take his brothers wife: *Iun.* but it should seeme rather to bee a speciall prerogatiue, which is the second answer: because in the Gospel mention is made of seuen brethren that one after an other tooke their brothers wife, Matth. 22. it is not like but some of them had beside wiues of their owne.

7. If many wiues were allowed, there would be fewer adulteries. *Ans.* That is no cause: for Dauid hauing many wiues committed adulterie: it would rather giue further occasion: for vagrant lust, which hath many obiects, will more hardly be gouerned, then matrimoniall loue tied to one: as a riuer swelling ouer the brookes is not so easily kept in, as a shallow riuer.

8. Fecunditie is the ende of mariage, which is more plentifull in *Polygamie*, then in *monogamie*, the mariage of one. *Answ.* 1. Fecunditie simply maketh not mariage lawfull: for then it might iustifie vnlawfull copulations, by which there is procreation: many haue children by whoores, that haue none by their wiues: it must be fecunditie then according to Gods institution. 2. Many times there is more fecunditie in the mariage of one wife: as Saul had sowre sonnes by his wife *Ahinoam*, when as Salomon had by so many hundred wiues and concubines, but one sonne. 3. Fecunditie made polygamie tolerable for those times, but it is not so necessarie now: then the church of God was tied to one nation, now it is dispersed into all nations of the world.

9. If polygamie were not lawfull, what should become of those honourable Fathers and Patriarks, which came of such mariages, as all the 12. Patriarks excepting Ioseph and Beniamin, which were of Rachel the principall and proper wife of Iacob: were they begotten in adulterie? *Answ.* 1. It had been no disparagement to that nation to come of parents of adulterous seede; no more then it was for our blessed Sauiour to descend of Pharez, the sonne of Iudah by his daughter in law Thamar. 2. Their honour and nobilitie depended not so much vpon their externall birth, as vpon the blessing of God. 3. Neither yet do we say, that they were adulterous mariages, seeing the Lord either permitted, or tolerated them for the necessarie procreation of that people.

10. *Valentinian* the elder beside his wife *Seuera*, tooke also her maide *Iustina* to be his wife, by whom he had *Galla*, married afterward to *Theodosius* the Emperour, and thereupon he made a law, giuing the same liberty also vnto others to marie two wiues. *Answ.* So *Claudius* the Emperour made a lawe, that a man might marrie his brothers daughter: but neither of these lawes of *Claudius* or *Valentinian*, were thought worthy to be inserted into the Code. God did not blesse that mariage of *Valentinian*: for *Iustina* became an Arrian: and *Valentinian* the yonger the sonne of *Galla*, did afflict and persecute the orthodoxal Churches.

11. *S. Paul* prescribeth, that he that was chosen to be a Bishop, should be the husband of one wife: whereby it seemeth that euen in the Apostles time, polygamie in others was tolerated: as if a Turke hauing two or more wiues, beeing conuerted to the faith, is rather to be borne with, then by abridging his libertie, to bee driuen to Turcisme againe. *Ans.* The law of monogamie beeing reuiued by Christ and his Apostles, and brought to the first institution, was to take place, not for the time past, but for the time to come, as all other positiue lawes of nations doe: Polygamie was then tolerated as an infirmitie for a time in those which were newly conuerted; as it might be in Turkes and Iewes now till such time as they are confirmed in the faith; but this

seleration maketh it not lawfull.

12. One may depart from their right if they will: if then the wife will consent, that her husband may marie an other, why is it not lawfull? as Sarah gaue Abraham leaue to take Hagar. *Answ.* The wife in so doing departeth not from her right, but the diuine right which she cannot relinquish: for marriage is grounded vpon the will and law of the institutor. Sarah her example can not serue for these times: yet they which tooke a wife or concubine, as Abraham did, that is, for procreation onely, and with consent, not forced, but offered on the wiues behalfe, do sinne lesse, then they, which obserue neither of these circumstances. Other reasons are alledged to this purpose: but these may suffice. *counsel. Adart.*

Reasons and arguments shewing that polygamie was neuer simply lawfull.

1. God gaue vnto Adam but one helper: *He had abundance of spirit*, as the Prophet saith, Malach. 2. 15. he might haue made more then one: *but yet he made but one, because he sought a godly seede*: and that was not peculiar vnto Adam, but established as a generall law of marriage for euer, *They two shall be one flesh*: which word two, although it be not found in Moses, Gen. 2. yet it is sufficient, that our Sauiour, the most perfect interpreter of the Scripture, hath so expounded it. Now that which is made one flesh with the bodie, cannot be made a member of an other bodie rightly and truly: therefore a man, which is one flesh with his wife, cannot bee made one flesh with an other. It will be obiected, that hee which is ioyned with an harlot, is also made one flesh with her, as the Apostle sheweth, 1. Cor. 6. 17. Some answer, that they are one flesh but for a time: but the better answere is, that it is no lawfull coniunction, because it is not after Gods institution.

2. Christ alloweth not a man to put away his wife, and to marrie another, vnles it be for fornication: much lesse is it lawfull for one to haue two wiues together at the same time.

3. The first that brought in two wiues was Lamech, who as *Hierome* saith, was the first, *qui vnam costam distraxit in duas*, who diuided one ribbe into two. *Chrysostome* seemeth to commend Lamech, as a good man: but he doth that in respect of his repentance which in his opinion bee shewed, not because of his wiues.

4. *S. Paul* willeth that euery woman haue *her owne* proper husband: but how can he be said to be a proper husband, who is common to more then one?

5. Againe, the Apostle would not haue them to defraud one another, but for a time: but the man that hath more then one wife, must needes defraud the one, while he attendeth the other. As Iakob being more addicted to Rachel, defrauded Lea, whe she was faine to purchase of her sister to lodge with her husband for her mandrakes.

6. There is a spirituall resemblance betweene Christ and his Church, and the mariage betweene the man and wife: but Christ hath but one Church: therefore the man should haue but one wife.

7. The great vnion and coniunction in the world should be betweene the man and wife: but there can be no vnion, where there is a diuision: and loue is not so sincere and entire, where it is diuided.

8. Salomon saith, *Reioyce with the wife of thy youth: let her be as the louing hind, and pleasant roe*, Pro. 5. 18, 19. this counsell, as Salomon himselfe followed not, so neither can they obey, that haue more then one wife of their youth:

9. Laban required of Iacob, that he should not take other wiues to his daughters to vexe them, Gen. 30. foreseeing the inconuenience of hauing many wiues: how there is continually emulation and strife betweene them: as there was betweene Adah and Zillah, Gen. 4. Hannah and Peninnah, 1. Sam.

10. Lastly, the Imperiall lawes doe condemne poligamie. *Lib. 9. tit. 9. leg. 18. Eum qui habet duas vxores infamia, he is counted infamous, That hath two wiues.* Diocletian made a law likewise against the hauing of two wiues: *Cod. lib. 5. tit. 5. leg. 2.* yea, the Christian Emperours, *Theodosius, Arcadius, Honorius*, would not suffer the Iewes which liued in the Romane Empire, to haue many wiues, as may appeare by their lawes: *Cod. de Iudei. leg. Nemo.*

23. Quest. *Whether Polygamie were an infirmitie in the fathers.*

1. Some thinke, that the fathers offended not in the marriage of many wiues: but that God remitted vnto them the seueritie and strictnesse of that law, giuen in the creation vnto Adam: both for the procreation of the people of God, who then consisted but of one nation: as also that the spirituall mysterie of the Church of Christ, and the old Synagogue might be represented thereby; as in Sarah and Hagar, Rachel and Leah. Of this opinion is *P. Martyr*, consenting herein to the iudgement of some of the ancient Fathers.

Contra. 1. If there were any dispensation or relaxation of the law of monogamie, it being a written law, it would haue beene expressed in Scripture: for a relaxation or dispensation of a law, must be of the same authoritie and perspicuitie, which the lawe is of. Now no such relaxation is in any part of the law to be found. 2. Nay the contrary is extant, that in Moses lawe there is a prohibition, that a man should marrie a woman and her sister, Leuit. 18. 18. which is shewed before to be vnderstood not of the naturall sister, but of any other woman. 3. If for procreation this had been allowed, then it had bin most necessarie to be granted vnto Adam in the beginning of the world, and to Noah in reuiuing and restoring of the world: it is here answered, that in their time there was no idolatrie, and so no separation from the Church of God: & therefore for procreation of the people of God it was not then so needfull as afterward. *Contra.* But in Caines time there beganne to be a generation of euill seed, and then beganne men to call vpon the name of God, that is, publikely in their assemblies and exercises, to separate themselues from the prophane and wicked, Gen. 4. and yet no polygamie was brought into the Church of God, it was first found before the flood: in the progenie of Cain: which might haue mooued the godly fathers then, the rather to haue vsed polygamie, that they might haue encreased as fast, as the vnrighteous seed. 4. Neither was polygamie made lawfull for mysterie: for if that mysterie held in the mariage of two: yet there was none in the marriage of fiue, for so many wiues Dauid had, 2. Sam. 3. much lesse in Salomons thousand wiues and concubines: what mysterie lay hid in that? 5. And if they will iustifie polygamie in the Fathers, how can they condemne it in Salomon in whom is apparent it was a great slip, and against the law to multiply many wiues onely for lust against the law, Deu. 17. for he did not take so many for procreation: nay he made himselfe thereby vnfit for procreation, as is euident in his small posteritie.

Wherefore I preferre their answer, that thinke the fathers offended in their polygamie and multiplicitie of wiues: but that is no great offence, proceeding from ignorance: there beeing no manifest law to the contrarie, and the generall custome of that age bearing them out: and beside the Lord vsed this infirmitie vnto their good, thereby encreasing his people: yet this offence was pardoned and forgiuen them, with all other their sinnes, by faith in Christ. *Sir Melancthon.* And so the Lord so disposed in his prouidence, that the reformation hereof should be reserued for the comming of his Sonne: that the second Adam should reduce mariage to the first institution thereof giuen vnto the first Adam: and that the spouse and husband of the Church should giue the rule of carnall matriage, by the patterne of the spirituall marriage betweene him and his Church.

And least it might seeme strange, that the fathers should so long continue in an error of life vnreformed: the like instance is giuen, Nehem. 8. 17. where the people of Israel are said not to haue kept the feast of Tabernacles from Iosuahs time till then, by the space almost of a thousand yeares.

CHAP. 26.

1. Quest. v. 7. *Whether Dauid sinned not in tempting God, by presuming to goe with one alone into Sauls campe.*

1. SOme thinke, that Dauid did this by an ordinarie warrant: because euery man ought to aduenture his bodily life, for the sauing and winning of his brothers soule from errour: now Dauid had experience, that Saul, as hard hearted as hee was, would rather be wonne by clemencie, as hee had experience before, when he spared him in the caue: and therefore to deliuer Sauls soule from this spirituall danger, he resolueth to goe vnto him in this manner. But there are two things that make against this answer: first, Dauid did not know, before he came in the campe, what to do, not how he should haue occasion to make known his kindnesse and faithfulnes vnto Saul: secondly, he had tried alreadie, that Saul though he shewed some remorse before in words, yet Dauids sparing of him did worke no good vpon him: and therefore vnlesse Dauid had certenly knowne, that Saul by this seruice might be brought to repentance to saue his soule, he could haue no ordinarie warrant to doe, as he did. 2. Therefore the better answer is, that Dauid did take this enterprise in hand by the motion of the spirit: as Gedeon went downe to the host of the Midianites, and as Ionathan and his armour bearer, climed vp the hill, where the garrison of the Philistims was, c. 14. and that it was an extraordinarie motion, appeareth, because the Lord concurred, and sent a dead sleepe vpon them. *ex Martyr.*

2. Quest. v. 10. *Whether it be not lawfull to kill a tyrant, seeing Dauid spared Saul.*

1. It is out of doubt, that it is not lawfull for any priuate man to lay hands, no not vpon a Tyrant: for if it be not lawful for a priuate man to kil a theefe or murderer, that is but a priuate person, much lesse is it to be permitted, that he should rise against the Magistrate, though neuer so wicked. As Dauid here would not lay hands vpon Saul, but leaueth him to God, till he should smite him with some extraordinarie sickenes, as he did Nabal: or his naturall time come to die, or some violent death in battell: for these three kinds of death Dauid here toucheth. 2. But such priuate men are here to be excepted, which are stirred by some extraordinarie motion of the spirit, as Ehud was against Eglon king of Moab, Iud. 3. In which kind of extraordinarie vocation, two things are to be considered: both the ende, that they did it not for their owne reuenge, but to deliuer the people of God, as Ehud here did: and their persons, that though they liued as priuate men before, yet in these extraordinarie acts, they were declared to be publike gouernours and deliuerers: as Ehud was one of their Iudges. 3. But yet tyrants and wicked gouernours may be remooued by the whole state, as Athens and Rome were deliuered from their cruell gouernours: but this must be vnderstood of such kingdomes where the kingdome goeth by election; as in Polonia, and Venice: for from whom Kings receiue their authoritie, by them they may be constrained to keepe within their bounds: but where kingdomes goe by succession, the reason is otherwise: vnlesse the Prince by oath be tied vnto certaine conditions, and so his authoritie be not absolute but conditionall, so long as he obserue and keep the auncient rites and priuiledges of the countrey: which seemeth to be the question at this day, between the Archduke and the States of the vnited Prouinces.

3. Quest. v. 18. *Of Danids Apologie vnto Saul, consisting of fiue seuerall reasons and perswasions.*

1. He sheweth that Saul did persecute him vniustly: *What haue I done, or what euill is in my hands?* v. 18. 2. He reasoneth from the nature of his offence, that it is not such but there may be a reconciliation, and God may be appeased by sacrifice. 3. From the

the person of his enemies, they were wicked men and accursed before God, who haue prouoked and stirred vp Saul against him. 4. From the inconuenience that was like to followe, that they would driue him out from among Gods people, and out of his Church, and as much as in them lay, cause him to consent vnto idolatrie. 5. If his blood did fall to the ground in the sight of Iehouah, he would reuenge it; v. 20. 6. Lastly, from the indignitie of the fact: Saul was like to get no honour by pursuing Dauid, who was but a wasle or a partrich, in respect of Saul, who was king ouer a mightie people. *Mart.*

4. Quest. v. 19. *Of the meaning of these words: If the Lord haue stirred thee vp, let him smell the sauour of a sacrifice.*

1. Some doe receiue this, as spoken of Saul: that seeing the wrath of God was kindled against him, & had sent an euill spirit vpon him, which vexed him: that Saul should offer sacrifice vnto God, to bee reconciled vnto him, that he beeing directed by his spirit, might cease pursuing of Dauid. *Osiand. Pellic.* but that the offering of the sacrifice is vnderstood of Dauid, this *dilemma*, or forked argument, which Dauid vrgeth two waies, sheweth, if it be of God, let him smell a sacrifice; if of men, cursed be they: and the whole sentence still runneth vpon Dauid, because they did cast him out from the inheritance of the Lord. 2. Others doe vnderstand it of Dauid: and here there are diuerse expositions. Some expound it thus: if God haue done it, let him be appeased with sacrifice: if he will not bee appeased, his will be done: but, if this were the sense, then the other part of the *dilemma* were superfluous, the argument being both waies inforced alreadie: and in this sense Dauid should speake doubtfully, as though God would not be appeased toward him by sacrifice. Others thinke that Dauid meaneth, that God would by some extraordinarie signe to be giuen by his sacrifice, testifie his innocencie, as he did in Abels sacrifice iustifie him against Cain, and Elias against Baals Priests: but the phrase of smelling the sauour of a sacrifice, signifieth nothing else, but the acceptance thereof, and of him that sacrificed: as it is said of Noahs sacrifice, that the Lord smelled a sauour of rest, Gen. 8. 21. *Iunius* referreth it to Dauids person, that if there were any sinne found in him, he was willing to yeeld himselfe to the Magistrate to be put to death, and so to be offered vp as it were in sacrifice; but the phrase, *let him smell the sauour of a sacrifice*, sheweth, that it cannot be vnderstood so: for no sacrifice of any man was of a sweete smelling sauour, but onely the sacrifice of Christ, Eph. 5. 2. it is therefore vnderstood of the externall sacrifices, which had also a sweete sauour before the Lord, not of themselues, but as they were figures & types of Christ. Dauids meaning is, that he would offer a sacrifice vnto the Lord, that his wrath might be appeased toward him. *Mar. Bor.*

5. Quest. *How the sacrifices of the Law had a sweete sauour.*

1. The sacrifices of themselues could not giue remission of sinnes: for, as the Apostle saith, Heb. 9. 9. *The sacrifices could not make holy concerning the conscience him that did the seruice:* they therefore did no otherwise sanctifie and reconcile vnto God, then as they had their force and efficacie from faith in Christ. 2. But yet both the name and the thing is communicated vnto the signe and Sacrament, which is wrought only by the thing signified and exhibited therein: as the lambe is called the Passeouer, Exod. 12. 11. and circumcision the couenant, Gen. 17. 3. But this coniunction betweene the signe and thing signified, dependeth not vpon any naturall coherence, as the sea followeth the influence of the Moone, but it standeth by a diuine constitution: so the sacrifices beeing Sacraments of the passion of Christ, are said to purge and clense, and to be of a sweete smell. *Mart.*

6. Quest. v. 19. *How the Lord is said to haue stirred vp Saul against Dauid.*

God stirreth none nor tempteth them to euil, as he himselfe is not tempted of any: yet the Lord may be said here to stirre Saul vp vnto this action, in pursuing of Dauid three kind of waies. 1. *Instrumentally*, because God vsed herein iustly the ministery of the euill spirits, that were the instruments and ministers of God in stirring vp Saul: they were sent of God in iustice vpon Saul, to worke his will. *Osiander.* 2. God

may be said to stirre vp the Magistrate to do iustice properly and as the efficient cause: but here Saul did iniustice. 3. The Lord stirreth vp *occasionally*, when the wicked take occasion by Gods mercies vpon others, to fret and shew their malice; as Pharaoh did hate the people of God, because he saw that they so mightily encreased: and so Saul was an enemie vnto Dauid, because the Lord had caused him to bee Annointed King. *Martyr.*

7. Quest. v. 19. *In what sense they bid Dauid goe serue other gods.*

1. Dauid as yet was no exile, but he grieued, if Saul persisted in his purpose still, that he should be driuen out of the land, as indeede it came shortly after to passe: *Pellic.* 2. He grieueth not so much to leaue his parents, friends, and countrey, as that he should be sequestred from the seruice of God, and be compelled to liue among Idolaters, and so to be occasioned and prouoked, as much as lay in them to forsake his God: it was not then the land it selfe, that Dauid so much affected, as because it was the land of promise, in which regard Abraham preferred it before his owne countrey of Mesopotamia, and Ioseph before the riches of Egypt. 3. If then Dauid complained hereof, as of the greatest calamitie, that he should be absent from the seruice of God, and be conuersant among Idolaters: then they are worthy of reproofe, which neglect the assemblies of religion, which they may lawfully frequent: as the Recusants of both sorts among vs, and carnall worldlings: as also they which doe without any necessitie run vnto the countryes of Idolaters, yea make no conscience of assembling with them before their Idols. 4. And if this be so heauie a thing to be sent out from amongst the people of God: *Peter Martyr* further thus noteth, *Grauissime peccant principes, qui bonos pios è dictionibus suis extrudunt, quod enim aliud faciunt, quam vt cogantur illi miseri sub Turca viuere:* then such Princes doe greatly offend, which thrust out godly men out of their dominions: for what doe they else, then that the poore men bee forced to liue vnder the Turke. *sic Mart.*

8. Quest. v. 20. *What Dauid meaneth when he saith, Let not my blood fall to the earth before the face of Iehovah.*

1. *Iunius* reads thus, *let not my blood fall, procul à conspectu*, farre off out of the sight of Iehovah: that is, before I come to be tried in the presence of the Iudge, who is in Gods place. But neither did Dauid intend to yeeld himselfe to an ordinarie trial before the Iudge, for he knewe that there was no iustice to be had at Sauls hand: and the word *mineger*, signifieth *ex aduerso*, S. or, *è regione*, ouer against, or directly: as Gen. 21.16. and is better translated, *directly in the sight.* 2. Some thinke, that Dauid vttereth these words by way of supplication vnto God, that the Lord would not suffer his blood to be spilt, but defend and protect him. But it seemeth by Sauls answer, that presently followed, v. 21. *I will doe thee no more harme*, that hee spake these words to Saul. 3. Others take these words to be spoken by Dauid positiuely and affirmatiuely: that his blood should not be spilt vpon the ground, doe what he could: he laboured in vaine, and troubled himselfe to no ende. *sic Bor. Mar.* 4. But the best interpretation is, that his blood should not fall to the ground, and be spilt as water in the sight of the Lord, the Lord seeing and beholding it, but that the Lord would reuenge and iudge it: *Vat.* and therefore Dauid aduiseth Saul to take heede how he shed his innocent blood: for the Lord would see it, and not suffer it to goe vnpunished.

9. Quest. v. 21. *How Saul is said to haue erred.*

There are three sorts of error. 1. There is a voluntarie or wilfull error, and an involuntarie, which proceedeth of meere ignorance: the first is of two sorts, either when there is an errour in the iudgement and vnderstanding: as those of whom our Sauiour speaketh, they shall thinke they do good seruice, when they put you to death, Ioh. 16. 1. & the Iewes as the Apostle saith, Rom. 10. 2. had zeale, but not according to knowledge. 2. The other voluntarie error is in the will & affection, when the iudgment is not corrupted, but the will consenteth not, beeing carried along as a violent streame, to subscribe vnto that, which the minde seeth to be euill. And this errour is of two sorts,

sorts, when the iudgement is obscured and cast ouer for a time with the clouds of carnall desire and affection, as Dauid yeelded vnto the temptation of lust, which in his iudgement cleared, though for that time obscured, he condemned: as when one wittingly and willingly against his iudgement and conscience, doth euill; as Saul persecuted Dauid, knowing him to be innocent, onely of malice and hatred, because hee was appointed to the kingdome. This kind of errour excuseth not at all. 3. The inuoluntarie kind of errour is, when there is a small ignorance and mistaking, first in the iudgement, and then in the will following the iudgement: as Iacob tooke Lea for Rachel; this kind of errour excuseth wholly, *sic fere Mart.*

10. Quest. v. 23. *Of the rewarding or rendring vnto a man his righteousnesse, where also of merits.*

1. Some read, *The Lord reward euery man according to his righteousnesse: L. B. G. V.* but it is better read, The Lord render vnto euery one his righteousnesse: *A. P. C. Iun.* for the preposition *eeth*, here is an article of the accusatiue case. 2. The meaning is, that as euery one hath behaued himselfe iustly or vniustly, so hee shall receiue at Gods hand. There are two kinde of righteousnesse, one is the the righteousnesse of faith, which is imputed vnto vs, whereby the righteousnesse of Christ is made ours; there is a righteousnesse of workes proceeding of faith, which is imperfect, of which kind Dauid speaketh here: which is rewarded and crowned in the mercie of God. 3. This righteousnesse is called both the iustice and righteousnesse of God, as it proceedeth from him, the fountaine and author of good things; it is also called ours, because it is wrought in vs as the subiect, and by vs as the instruments: otherwise wee haue no righteousnesse of our selues: for our Sauiour saith, *Without mee, yee can doe nothing.*

4. Our workes are not the cause of the reward, which proceedeth from the fauour of God: for eternall life is the gift of God through Iesus Christ, Rom. 6. 23. but they are the meanes and the way appointed for vs to walke in: as the Apostle saith, Ephes. 2. 10. nay, they are not generally *causa sine qua non*, the cause without the which a thing can not be: for infants are saued without them: but as *Bernard* saith, *via sunt regni, non causa regnandi*, they are the way to the kingdom, not the cause of the kingdome: like as a man can not goe vnto the citie but by the way, nor clime vp into an high place, but by steppes and degrees: yet the way is not the cause of our going, nor the steppes of our ascending: So by good workes we must walke vnto the kingdome of heauen; but good workes doe not procure vnto vs the kingdome.

5. Then we refuse vpon these grounds, the Popish doctrine of merits, which is ouerthrowne by these three reasons. 1. Where merit is, a man must doe some seruice of his owne abilitie, which he hath not receiued of him, of whome he looketh for a reward: for betweene him that meriteth, and him which rewardeth, there must be a giuing and receiuing: but man can giue nothing vnto God, neither can hee doe any good thing of himselfe: our good workes, are his workes: then can they not properly merit. 2. Betweene the merit and the reward, there must be an equalitie, for a man to receiue so much, as he deserueth: but betweene our imperfect obedience, and the infinite reward of eternall life, there is no equalitie: as the Apostle sheweth, Rom. 8. 15. *That the afflictions of this present life, are not worthie of the glorie, &c.* 3. He that rewardeth, is endebted vnto him that meriteth and worketh, and is bound in iustice to recompence him: but God is no way endebted or bound to vs: for we doe but our dutie, and when we haue done all, we are found but vnprofitable seruants, Luk. 17. 10.

Contr. Against the doctrine of merits.

6. But it will be obiected, 1. why then doth the Scripture vse this tearme of reward, and recompence, if it be not merited. *Ans.* 1. Because there is some similitude, though no equalitie, betweene our seruice, and Gods reward. 2. In Christ Iesus the reward is indeede merited in repect of his obedience, but in fauour it is giuen to vs. *Obiect.* 2. S. *Paul* saith, that the righteous Iudge shall giue him a crowne of righteousnesse, 2. Tim. 4. 8. the reward then is of Iustice. *Answ.* Of iustice indeede, but not with relation to our workes, but in respect of Gods promise, who is iust to

performe and keepe all his gratious promises. *Obiect.* 3. Euill workes are meritorious of hell, and therefore good workes are also meritorious of heauen. *Answ.* The argument alwaies followeth not from contraries, where the reason is vnlike: for good workes herein haue a diuers reason from euill workes, because the euill are from our selues, so are not the good: the euill are perfectly euill, but the good are imperfectly good: *S. Paul* also sheweth the weakenesse of this consequent, for hauing said, the *stipend of sinne is death*, he addeth, changing his forme of speach, *life eternall is the gift of God through Christ.*

7. Lastly, that Popish distinction of the Schoolemen, of merit of congruitie and condignitie, falleth to the ground: good workes, they say, as they proceede from our freewill, doe merit of *congruitie*, it is fit they should be rewarded; as they proceed from the grace of God, they deserue of *condignitie*, they are worthie to be rewarded. *Contra.* 1. From our freewill without grace proceedeth nothing that is good, for being without faith, it is sinne: as the Apostle saith, *whatsoeuer is not of faith, is sinne*, Rom. 14. 23. and that which is sinnefull, hath no merit in it at all. 2. Merit of condignitie the Apostle absolutely denieth: Rom. 8. 18. *Non sunt condigna passiones: The sufferings of this life are not worthie of the glorie, &c.* Grace maketh not our workes meritorious, but it maketh them good workes, and acceptable vnto God, which he croweth of grace and mercie. *sic fere Martyr.*

CHAP. 27.

1. Quest. v. 1. *Whether Dauid did well in flying to the Philistims.*

1. *Iranus* defendeth Dauid herein, that hee fledde not, as fearing he should be killed, beeing assured of the kingdome, but least he should be forced to fight with Saul: but this is contrarie to the Text: for he feared least one day he should perish by the hand of Saul. 2. Others thinke that Dauid might so conceiue as though promise of the kingdome were conditionall, if Dauid did not fall into some grieuous sin: and therefore he fledde: but if this had beene so, Dauid offended more in going for succour vnto the vncircumcised, then if he had staied. 3. Some thinke, that Dauid did it not, as doubting of the promise of God, but as a wise and prouident man, vsing the meanes of his safetie: *Borrh.* but his owne words doe shew his infirmitie, that hee doubted, least he might perish: he was in deed to vse the meanes, but such as were lawfull & without offence. 4. Wherefore the truer opinion is, that Dauid herein shewed his infirmitie: *Mar. Iun. Osiand.* as shall be shewed afterward.

First, the reasons shall be examined, which are brought in defense of this fact of Dauid. 1. Dauid fled before to the Moabites, and was not reprehended: why might he not as well flee to the Philistims? *Ans.* 1. The Moabites were not such opposite enemies, as the Philistims. 2. He fled not then to the same ende: then he went onely to succour his father and mother: here to serue as a Captaine with his souldiers vnder Achish. 3. His going then was not very pleasing vnto God, for he was admonished by the Prophet to depart. 4. And then he knew not the Lords pleasure, till the Prophet had spoken to him, as now he did.

2. But whence should Dauid haue prouided for all his companie, vnlesse he should haue liued vpon the spoile of his own countrie: & by staying he should haue brought himselfe, and all his freinds into daunger: and he should haue tempted God, if he had refused the occasion offered.

Answ. 1. Dauid needed not haue spoiled his countrie: he might haue praied vpon the Philistims, and other enemies adioyning. 2. He was not to doe any vnlawfull thing to prouide for himselfe and his freinds, but to depend vpon God. 3. A good occasion and opportunitie is not to be refused: but to let passe occasion and means not lawfull, is not to tempt God, but rather to cleaue vnto God: which Dauid should haue done, rather then by vnlawfull waies and meanes to seeme to doubt of Gods deliuerance.

rance.

3. Christ fled vnto the Sidonians, Tyrians, and Samaritans. *Answ.* He fled not vnto them to take part with them against the Iewes, but to instruct and teach them: but Dauid went to serue Achish. *ex Martyr.*

Now the reasons which shewe the vnlawfulnes of Dauids flying, are these.

1. Hee fled vnto those which were enemies of religion: as if now a Captaine with his souldiers should flie vnto the Turke: herein hee did contrarie to the law, which did forbid the Israelites to make any couenant with the Heathen, which were about them.

2. Hee in a manner runneth from his calling: who beeing appointed king of the Lords people to defend them, goeth to ioyne with their enemies. *Mart.*

3. This his flight seemed to proceed from the weaknes of his faith, *Iun.* as doubting of Gods promises.

4. And many inconueniences followed vpon this his flight. 1. Dauid is driuen to dissemble, v. 11. when Achish asked him, where he had roued to day. 2. By this occasion the Amalekites burned Ziglag, c. 30. and caried away his wife and children. 3. He was like to haue serued the Philistims against his countrey. 4. By his absence the power of Israel was weakned and ouercome in battell. 5. He made himselfe by this meanes, beeing entertained among the Philistims, beholding and bound vnto them: with whom he knew, when he should be king, he was to haue warre.

Therefore it must be confessed and yeilded vnto, that Dauid in comming vnto the Philistims for succour, therein committed a great ouersight: for herein it is not expressed that he consulted with God, as at other times: but he herein tooke counsell of himselfe, and of the rest of his companie, as *Iosephus* writeth. But this ouersight of Dauid is excused by his necessitie, as a theefe stealing to satisfie his hunger, is more to be pitied, then he that stealeth of wantonnes: such was Dauids extremitie at this time. *Martyr.*

2. Quest. v. 2. *Why Dauid fleeth againe to Achish, of whome he was afraid before, c. 21. when he fained himselfe madde.*

1. Some thinke, because Achish is here called the sonne of Maoch, that he was another king of the same name: and that this was a generall name to all the Kings of Gath. *Osiand.* 2. The Rabbins thinke, that Dauid sent messengers before vnto Achish: and so he was receiued *fide publica*, saith beeing made before for his safetie, *Iun.* which is not vnlike. 3. Adde hereunto also, that whereas before he went priuily and by stealth, now he goeth with a band of men, able to doe the king seruice, and for that cause he was entertained: as Xerxes receiued Themistocles; the Lacedemonians, Alcibiades; and the Volscians Coriolanus. *Mart.*

3. Quest. v. 5. *Why Dauid desired to be remoued from Gath.*

1. Some thinke that Dauid desired to goe from the Kings Court and citie, least he might haue beene enuied of the Philistims: and because he could not away with the vices, superfluitie, and excesse of the Court: or most of all, because of the Idolatrie of the citie. *Borrh.* 2. Some, least he might haue beene chargeable to the king. *Pellican.* 3. But it is most likely, least he might haue been vaged to fight against his own people, *Mart.* and to be employed against them. *Mar.* And Dauid did see, that he could not maintaine that great companie, without liuing vpon the spoile: and therefore he desireth to be further off, that hee might pray vpon the bordering nations, without any controulement: *Osiand.* which his counsell Dauid wisely colourseth with a shewe of modestie: that it was not for him beeing a stranger, to dwell with the king. *Iun.* Also this fell out well in this respect: that Dauid should haue a citie assigned him, whether came vnto him a great number of Israel, till they made a great armie like the host of God. 1. Chro. 12. 22. By this occasion Ziklag, which was allotted to Iudah, Iosh. 15. 31. and vniustly detained by the Philistims, was restored to the right owners. *Iun.*

4. Quest.

4. Quest. v. 7. *Of the time of Davids abode among the Philistims.*

1. Some read, *the time that Dauid dwelt, &c. was foure moneths: L. S.* but here somewhat is omitted: it is in the originall, *daies, and foure moneths. R. Selamo*, thinketh, that he was there but foure moneths: then *daies* behind *moneths* should be superfluous in the text. Some read, *foure monthes and certaine daies: B. G.* but here the words are transposed: which stand in this order, *daies, and foure monthes*: so *Iosephus* thinketh, that he was there foure months, and twentie daies. 3. *Chimchi* thinketh he was there seuen monthes, for so many monthes were betweene Samuel and Sauls death. 4. But the sounder opinion is, that Dauid was there a yeare and foure moneths: as it may appeare by these reasons. 1. Because chap. 29. 3. Achish saith, he hath beene with mee, these daies, or these yeares: that is, one whole yeare, and going vpon the second: for in the space of a few moneths the king could haue no great experience of his seruice. 2. In so short a time all those things could not well be done, which are set down from this Chapter to the 31. 3. *iemmim*, daies, is taken in this sense: as c. 21. a sacrifice, *iemmim*, of daies, that is, a yearely sacrifice: and the order of the words shew as much: the great number is so to be placed first: we say not daies and months, but moneths and daies: but to say a yeare and moneths agreeth well.

5. Quest. v. 8. *Of the Gesurites, and Girzites, whom Dauid put to the sword.*

1. These were a remnant of the Cananites, the Gesurites were those that dwelt in Gesur, Ioſh. 12. 5. in Gilead: and the Girzites in Gezer, which belonged vnto Ephraim, Ioſh. 16. v. 3. who at the comming of the Israelites, left those places, and went and dwelt among the Amalekites: but at the beginning they dwelt in that land, that is, the Gesurites and Girzites in Canaan. *Iun.* 2. These Cananites were ordained of God to destruction, and therefore Dauid might safely inuade them. *Osiand.* 3. But it is like that Dauid, as he did this exploit of a zeale, to roote out the enemies of Gods people, so also he had at this time a respect vnto his present state, and tooke the spoiles of them for the maintenance of him and his: for God many times vseth mens infirmities, to accomplish his will. *Marl.*

6. Quest. v. 10. *Whether Dauid offended in making such an excuse to Achish, as though he had inuaded the Israelites.*

1. Some thinke, that it was lawfull for Dauid to destroy those nations without sinne, so he might without sinne colour it with a shew of inuading of his own people: *Osiand.* but that is not so: for not onely the lawfulnesse of the thing which is done must be considered, but the manner also, that it may be done without offence: now howsoeuer for the present Dauid contented Achish, yet was it an offence vnto good men, which might take Dauid to haue done as he spake. 2. Some thinke that Dauid dissembled not, but spake the truth: not that he put the Ierahmeelites, which were a part of Iudah, to the sword: 1. Chron. 2. 9. or the Kenites, but onely smote the fourth coast, which of right belonged vnto the Israelites, but were possessed by other nations. But it appeareth, in that Achish was contented with Dauids answer, that he vnderstoode him to speake of the Israelites, whome he had inuaded. 3. Others say, that Dauid here plainely *mentitur, telleth an vntruth*: *Marsy.* but I rather thinke with *Iunius*, that Dauid speaketh here doubtfully and ambiguously, not vsing that plainnesse which became such a good man: that hee might either be taken to speake of the Israelites inhabiting Iudah, or of the nations which bordered vpon the South coast. 4. Achish was verie credulous and readie to beleeue Dauid: *Iosephus* giueth this reason, because it was easie to perswade him to beleeue that, which he greatly affected and desired.

CHAP. 28.

1. Quest. v. 2. *Whether Dauid promised his aide vnto Achish, and whether therein he did well.*

1. SOme thinke that Dauid had no purpole at all to fight against Israel, but obely he would haue defended the Kings person: who saith, hee would make him keeper of his head for euer: but this agreeth not to Dauids owne words, that seemeth to be discontented, because he was sent backe, and might not go to fight against the enemies of the king, v. 29.8. It seemeth therefore that he bare the king in hand, that hee would goe and fight against Israel. *Mar.* 2. Others thinke, that this warre was iust, which the Philistims at this time tooke in hand against Saul, because therein the Lord purposed to punish Sauls wickednesse, and beside the kingdome belonged vnto Dauid, and therefore he might seeke his owne. But neither of these makes this warre iust: for howsoeuer God intended herein to iudge Saul, yet the Philistims did it of a hatefull minde against the People of God: and though Dauid were the annointed king, as it were the apparant heire of the kingdome, yet he had no such commandement to inuade the Kingdome, but to waite his time. 3. Some are of opinion, that Dauid would in the battell haue turned his force against Achish: but herein Dauid beside his deepe dissimulation, would haue shewed great vnthankefulnesse vnto Achish with whome he had found such kinde entertainement. 4. Therefore the best solution of this doubt is, that Dauid gaue only wise answer vnto Achish, neither directly promising his helpe, as *Iosephus* saith, he did *promptè pollicari operam*, readily promise his helpe: neither yet denying the same: but he waited vpon God for his direction, praying feruently in his heart vnto God, that some impediment might fall out, that he should not be forced to fight against the Israelites, and specially against his louing and deare friend Ionathan. *Se Osiand. Mar. Pelle.*

2. Quest. v. 3. *Of what minde Saul put away the Sorcerers in Israel.*

1. Some doe gather that whereas mention is made here together of Samuels death, and that Saul had put away the Sorcerers, that hereby it is signified, that Saul while Samuel liued vsed to counsaile with him, and that by his aduice he did according to the law of God expell the Sorcerers. *Pareus.* But after that the Lord had reiected Saul, and Dauid was annointed king, Samuel went no more to visit Saul. 1. Sam. 15. 35. neither doth it seeme that Saul much regarded Samuel. And it is not like that Saul did this of any good minde, by Samuels direction: for it seemeth that at the same time the Gibeonites were slaine, 2. Sam. 21. which thing displeased God. 2. Saul therefore did it of a blind zeale, that hee might seeme to make a shew of religion: not with any true heart of affection: for then he would not haue come vnto Sorcerers himselfe. *Mart. Bucer.* 3. This then is here inferred both of Samuels death, and Sauls expelling of Sorcerers? both to shew, that it was not true Samuel, which after was appeared vnto him. *Osiand.* and to manifest Sauls inconstancie, in returning to his vomit againe, to build vp againe what he had destroied: and his impietie in forsaking of God, and crauing helpe of the deuill. *Iun.*

3. Quest. *Whether it belonged vnto Saul, to expell Witches and Sorcerers.*

1. The Romanists opinion is, that Princes are not to meddle with religion, but that it belongeth vnto the Pope to manage the affaires of the Church, and such things as concerne the soule: leauing vnto the Prince onely the care and charge of the bodie, and such things as concerne the ciuill and politike state. And here they doe vrge the example of Vzziah, who was stricken with leprosie, when hee attempted to haue sacrificed. But this example is vainly alleadged: for Princes are not so indeede to meddle with the execution of Ecclesiasticall offices, as themselues to preach, to baptize,

Contra. Of the Princes authoritie in Ecclesiasticall matters.

to

to excommunicate: as Vzziah would haue taken vpon him the office of the Priest: but it belongeth vnto them, to see that as well Ecclesiasticall persons, and others doe their duties: and by good lawes to command the true religion to be receiued of all. The reasons are these.

1. Because Princes are in Gods place here in earth, and euery soule is commanded to be subiect vnto them. Rom. 13. 1. then is no soule excepted, whether of Bishop or of whomsoeuer. 2. Their office is to beare the sword, and to see all vngodlinesse punished, as well the transgressions of the first, as of the second Table: as *Augustine* saith, *bene se res haberet, si magistratus adulteria punire posset, animorum scortationes non posset*: It were well, if the magistrate may punish adulterie, and not meete with the spirituall fornication of the soule. 3. As Princes haue the oversight of other professions, which they themselues practise not: as to see that Physitians, and Apothecaries which attend vpon the health of the bodie, should deale faithfully in their seuerall vocations, so also, seeing there is great necessitie of prouiding physicke for the soule, much more ought Magistrates to take care thereof. 4. This appeareth by the example and practise of all godly Magistrates, Dauid, Salomon, Hezekiah, Iosias, and all the good kings of Iudah, did purge and reforme the Church of God, put downe Idolatrie, and set vp the true worship: so did the good Christian Emperours, Constantinus, Theodosius, Carolus. 5. For vnlesse this power according to the word of God be yeelded vnto Christian Magistrates, what remedie should there be to redresse the enormities of the Church, when the spirituall gouernours thereof, become dissolute, disordered, and corrupt? *sic fere Mar.*

4. Quest. v. 6. *How Saul asked counsell of the Lord, and why the Lord vouchsafed no answer.*

Reconcil. 1. Saul is here said to haue asked counsell of the Lord, and yet 1. Chron. 11. 14. it is said, he did not aske counsell of Iehouah: because he did not seeke vnto God in truth, but in hypocrisie: and therefore the Lord seeing his heart, would not vouchsafe him an answer: and he which had before destroyed the innocent Priests, was not worthie to receiue any comfort by them. 2. Here are three waies expressed, whereby the Lord vsed to make knowne his will to his seruants: by dreames, by Vrim, that is, by the Priests, and by Prophets: there were other waies, as God spake sometime by his Angels, they also sometime vsed lots, but the other three were more vsuall in those times. *Mart.* 3. There were two sorts of dreames: some good dreames, which were sent vpon the seruants of God, some were but the illusions of Sathan, & these two kind of dreames differed in three things: in the author, God sent good dreames, the other proceeded from Sathan: the seruants of God, as Ioseph and Daniel, saw good dreames and visions, the false prophets were deluded by the other: the first sort were to good ende, to set forth the glorie of God, the other were to an euill ende, to seduce and deceiue the people, Deut. 13. 2. Now God did not reueale his will vnto any by dreames, to haue Saul aduertised of his will. *Borth.* 4. But whereas Saul is said to haue asked counsell of God, and he answered him not by Vrim: some thinke that after Abiathar was gone with the Ephod, he called another to be made: some, that he had sent to Abiathar, to consult for him: some, that hee consulted by some of the inferiour Priests which were left: *Osiand.* but the high Priest onely consulted by the Vrim. But the meaning is this, that the Vrim was not now, with Saul, but with Dauid, and therefore Saul could receiue no answer by Vrim, although he had desired it. *sic Mar. Iun.*

5. Quest. v. 6. *What the Vrim and Thummim were whereby the Lord made answer.*

1. Some thinke, that *Vrim* and *Thummim*, which signifie light and perfection, were no peculiar thing belonging to the priestly ornaments: but onely signified the light of Doctrine, and holinesse of life, which the Priest should be indued with: so expoundeth the *Latine* and *Septuag.* which interpret these words, *doctrinam & veritatem*, doctrine and veritie. but it seemeth by the description of putting the Vrim and Thummim to the breastplate, Exod. 28. 30. that it was some reall thing, that was put thereunto. 2. Some did take them onely for the illumination and visions which the Priest had:

had: but as is shewed before, it is euident that it was some reall thing. 3. Some take it that these names, *Vrim* and *Thummim*, were written in the brestplate, but then they should rather be said to be written then put to. 4. Other thinke, they were two pretious stones shining beyond the rest, that were put into the pectorall: but the brestplate or pectorall beeing made faure square, and set with twelue pretious stones in order could not conueniently receiue them. 5. The opinion of some is, that this *Vrim* and *Thummim*, was nothing else but the name *Iehouah*, which was written, and put in the duplicature or folding of the brestplate, which was made double: but the name *Iehouah*, was written in the golden plate of the Priests forehead, Exod. 28. 36. therefore it seemeth it was of no great vse to put it secretly within the breastplate. 6. Some further thinke, that the *Vrim* and *Thummim*, was not any of the Priestly ornaments, made by the workemen, but it was giuen to Moses by the Lord, to be put within the breastplate, which may seeme to be the reason, why it was described to be made double, Exod. 28. 16. *Iun.* But the preposition *el*, signifieth properly, *in*, not *in*, that we neede not understand, the *Vrim* and *Thummim*, to be put into the brestplate, but only vnto it: and it may be thought to be made double as with a lining, for the strengthning of it, because it was beset with the pretious stones. 7. Wherefore leauing other coniectures, I thinke it most probable that this *Vrim* and *Thummim*, were nothing else but the pretious stones themselues, which were set in the pectorall: so called of their exceeding brightnesse and perfection: *Osiand. Marc.* which may be thought to haue beene more then ordinarie pretious stones, prepared of the Lord for this vse. And this may further appeare thus: because the same title is giuen to the brestplate and to the *Vrim* and *Thummim*: the pectorall is called the brestplate of iudgement, Exod. 28. 29. and so is the other called the *Vrim* of iudgement, or iudgement of *Vrim*, Numb. 27. 21. which was so called, because the high Priest consulting with God by *Vrim*, gaue direction what was to bee done, or not done. Againe, to apply the Ephod, is all one as to aske counsell of God by *Vrim*, as 1. Sam. 24. 9. and c. 30. 7. Dauid biddeth Abiathar apply or bring the Ephod.

6. Quest. *How the Lord vsed to answer by Vrim.*

There are 3. opinions. 1. Some thinke, that by inward illumination of the minde, the Lord reuealed his will to the Priest: *ex Vat.* but I take it, that this was the difference betweene the Priests and Prophets, that these by some secret instinct and inspiration had the will of God reuealed, the other by some outward and sensible meanes. 2. *Iosephus* thinketh, that when the answer was affirmatiue, the pretious stones did shine extraordinarily: but he addeth further, that these stones had ceased to shine in that manner 200. yeares before his time, because of the sinnes of the people: but it may be doubted, whether, as they were without the Arke after the returne from Babylon, though that seemes to be a fabulous report of Ieremies hiding it, 2. Mac. 2. so they also wanted the Priestly Ephod. And againe, this shining of the stones serued onely for affirmatiue and good answers: it still remaineth vncertaine how they receiued negatiue and heauie answers. 3. Therefore I rather thinke, that the Lord answered the Priest by some voice and oracle, as the Lord vsed to answer Moses by voice, from the Mercie-seat, Num. 7. 89. as also appeareth, c. 23. 7. how the Lord answeared Dauids demaunds by voice: *The Lord said, &c.*

7. Quest. *What manner of woman Saul would haue sought out for him, and why?*

1. The word here vsed is *bahalath obh*, the dame of a familiar: as such spirits vse to call the witches, *dames*: the word signifieth a bottle, because such vsed to speake out of their bellies as out of a bottle, with a hollow voice: in Latin they are called *Pythones*, *Pythonists*: so called of Apollo *Pythius*, because the oracle of Apollo, who was called *Pythius* were deliuered by them. Apollos Pythonisse was by her obscene parts filled with winde, and gaue answer vnto their demaunds. Apollo was so called of the serpent *Pytho* which he killed *ex Mar.* This *obh* was a spirit as it seemeth, whom they imagined to haue power to raise vp the dead: as a woman of Thessalie raised vp a souldier lately dead, which declared vnto *Pompey* the euill successe of the Pharsalian battel. *Luc. l. 6.* Iulian the Apostata, beeing fallen from the Christian faith, did betake him-

himselfe vnto sorcerers and coniurers, as Saul doth here.

8. Quest. v. 8. *whether Saul iustly thought, that Samuel ought be raised vp.*

Some thinke, that Saul was not so blind & ignorant, as to imagine, that Samuel could himselfe be raised vp: but that by Gods permission there might be apparitions of spirits in their likenesse: *Pellic.* but this was a great blindnesse in Saul, to goe directly and take counsell of the deuill: and further by Sauls reuerent behauiour, he imagined, that it was more then a bare apparition, which was represented vnto him, as further therefore thinke, that it was Sauls foolish imagination, that Samuel might be called vp vnto him: for the spirit of God being departed from him, as his bodie was distempered, so also was his minde and iudgement. *Abul. Dionith. Abul. Magnificus* saith well, *neque leprahus facile potest homo sanus familiaris haberi*, being reiected he could haue no good vnderstanding.

9. Now how the said woman remained yet in Endor, the rest of the Sooth sayers being dispersed, the text vnto vs not, as some of the Rabbins imagined, that she was a banner at her, and so feared: for then Saul needs not haue enquired after her, she had become well enough knowne: but Saul might thinke, as there is often times negligence, and remissenesse in the officers and ministers of the kingdome, that some among the rest, might escape and find fauour. *Mart.*

9. Quest. v. 12. *Of the apparition of Samuel, and the manner thereof.*

12. It seemeth by that Saul asked the woman what shee saw, that Saul saw him not at the first: the Rabbins thinke, that Saul heard onely the voice, and that the woman both saw, and heard, but Sauls seruants neither heard nor saw: some thinke that the woman only saw, and Saul only heard, *Vatab.* but though Saul saw not the apparition at the first, the woman being apart in an other place, as witches vse not to be seen when they weither their feates: yet it is like, that afterward Saul was admitted to his sight, both by the reuerence which he yeeldeth, in bowing himselfe, and by the communication betwen the phantasticall Samuel and Saul: it may be gathered also by the text, that the woman heard not the communication: for v. 21. it is said she entred or came in to Saul as seemeth that shee was gone forth, hauing raised the spirit, and left Saul alone within in the bed chamber, as is expressed, v. 23. but the seruants were left without, and neither heard nor saw: as the like is shewed, Act. 10. how Saul onely heard the voice, they which were with him heard nothing: *Mar.* 2. Now where the woman saith, that she *saw gods ascending*: some vnderstand it, that she meaneth an excellent person, that was ascending: but it is like that these *elohim*, gods, were certain goodly apparitions (as Satan can transforme himselfe into an Angel of light) which Satan sent as his apparitors and messengers before. *Iun.* 3. Thus Samuel appeareth, wrapped about with a mantle, which was the habite of Magistrates and Prophets, to distinguish them from the common sort: *Iosephus* thinketh it was a Priestly garment: but Samuel was no Priest, though he were of the tribe of Leui. *Mart.* 4. The witch knew him to be Saul, rather hauing so learned of the deuill, who told her, *Mar.* then as the Rabbins suppose, she coniectured it by some reuerence that this counterfeit Samuel yeeldeth vnto Saul.

10. Quest. v. 17. *Whome he meaneth when he saith, The Lord hath done to him.*

1. Some read, the Lord will doe to thee: *Lut.* but that is not agreeable to the originall, which hath *it*, to *him*. 2. Some read, the *Lord hath done to himselfe*, that is, hath disposed of his counsell, as he purposed and determined. *Iun.* 3. Some referre it vnto Saul, that the Lord hath done to him: *Bor.* but throughout he speaketh vnto Saul in the second person. 4. Therefore it is better referred vnto Dauid, that the Lord hath done to him, as he promised to the *Chald. R. Genuens. Ioseph.* and so the next words do helpe to expound these: he hath rent the kingdome from thee, and giuen it vnto Dauid: the kingdome is said to be rent, because the whole was not taken at once from Sauls posteritie, a part was a while held by Ishbosheth: *Mar.* but this seemeth to be somewhat curious: for the Lord had giuen the whole kingdome to Dauid, and so rent, that is, taken the whole from Saul.

11. Quest.

11. Quest. *Of the meaning of these words: To morrow thou, and thy sonnes shall be with me.*

1. Some take it, as though the deuill counterfeiting Samuels person, should say, that Saul should bee with him, that is, in the state of grace, and fauour of God; but that Satan herein lied vnto him. *Osiand.* But as the rest of this heauie declaration fell out to be true, that Saul should be deliuered into the hands of the Philistims; so it is like, that the rest also should be true, and the quen indeed was inuincible: both Saul and his sonnes were slaine the next day. 2. *D. Kimbi* with other Rabbins thinke, that this is to be vnderstood of the happie estate, wherein Saul should be: and that herein nothing was vttered but truth: for they hold, that Saul dying for his country, and not giuing ouer the defense of Israel, though he looked for present death, died in the fauour of God: *Iosephus* also commendeth Saul as a worthie man, that died for his country. But this resolution of Saul to die for his countrey, was onely a quill vertue; it was farre from piety: like vnto the fortitude of the heathen, as of the *Decij, Curtij*, among the Romanes, that died for their countrey: and it was Gods iustice rather that forced him to that battell, then his owne will and resolution to defend his country. *Berth.* Beside, seeing Saul killing himselfe, died without repentance, ending his daies in despaire; how could hee die in the fauour and grace of God. *Martyr.* But wee will not precipitate our sentence concerning his euerlasting reprobation, though hee were reiected from the kingdom, leauing him to the iudgement of the Lord. *Berth.*

12. Quest. *Whether it were Samuel in deede, that appeared vnto Saul.*

1. This could not be Samuel in his owne person, both bodie and soule: for to raise againe the dead, is the worke onely of God: diuerse haue beene raised from the dead: we reade of three raised in the olde Testament; the widowes sonne by Elias, and two by Elizeus, one when hee was aliue, the other by touching his bodie, when hee was dead; fiue were raised in the Gospel, three by our Sauiour, the rulers daughter, the widowes sonne, and Lazarus; and two by the Apostles; Dorcas by Peter, and Eutyches by Paul. But these miracles were wrought for the confirmation of the truth: this miracle if Samuel had beene raised, had beene for the countenancing of sorcerie and lies; the deuill could not raise Samuel himselfe; and God for the reason aforesaid, would not permit Sathan to doe it.

2. Some therefore thinke, that it was the bodie of Samuel, as *Burgens.* saith. But the bodie beeing dead, hath no actiuitie, and is vnapt to be vsed as an instrument of action; neither doth it suffice to say, that Satan might giue action and motion to the bodie: for Satan can make illusions, and counterfeit any shape of himselfe, so that he needed not to haue assumed a bodie.

3. Some doe thinke it was the very soule of Samuel, as *Iustinus Martyr*, but vnto him I oppose *Tertullian*, who thinketh, *lib. de anima.* that the Deuill deluded both the woman, and Saul, abusing his eyes and her eares. *Augustine*, though sometime hee seemeth to doubt, whether it were Samuel, or onely *phantasma*, a phantastical image or apparition of Samuel; *ad Simplic. lib. 2.* yet *lib. 2. de doctr. Christian.* he defendeth and prooueth, that it was *imago sacrilegio excitata*, an image raised by sacrilege. That it was the soule of Samuel, these two reasons are produced to prooue: 1. because throughout this storie, he is called Samuel: 2. because that which is here foretold, fell out accordingly. *Anf.* 1. The Scripture calleth things as they appeare, and as they are taken: as Pharaoh is said in his dreame to haue seene seauen kine, and seauen eares of corne, Gen. 41. because they so appeared: so in this place, this apparition is called Samuel, because it seemed so to be, and Saul tooke it to be Samuel. 2. God suffereth the Deuil sometime to speak the truth, & may reueale some things vnto him, as he did to Baalam, for such end as the Lord seeth best, for the setting forth of his glory. *Bur.*

4. Wherefore the sounder opinion is, that this was not Samuels soule, but a counterfeit representation of him; as may appeare by these reasons. 1. Satan hath no power ouer the spirits of the righteous, neither can their spirits be fetched by inchantments: for then he would abuse the soules of the dead at his pleasure, to deceiue the liuing. Whereas it will be answered, that Samuel preuented the witches enchantment, and came before at Gods appointment: this is contrarie to the whole narration: for this Samuel

muel appeared not, till Saul came to the witches house, and Saul had set the witch a worke. 2. It is said before, that God answered not Saul by Prophets: therefore he by whome Saul receiueth answer was no Prophet. 3. If God had sent vp Samuel, the dead, to instruct the liuing, why is this reason giuen of the deniall of the rich mans request, to haue one sent from the dead: because if they would not heare Moses and the Prophets, neither would they beleeue, if one were raised from the dead, Luk. 16. In so doing the Lord should seeme to goe against his owne order. 4. True Samuel would not haue suffered himselfe to be adored: *sic Mart. Borrh. Osiand. Pollic. Vatabl.* and this is the sentence of *Augustine* in this place: *Indignum esse facinus, si secundum verba historia commodetur assensus*, it is an vnworthy act, if one presse the meaning of the storie according to the words: and this is cited in the decrees, *Caus. 26. qu. 5. c. 14.* Wherefore this place is friuolously alleadged by the Romanists, to proue *Limbus patrum*, or Purgatorie: that the soules of the Fathers before Christ were in a dungeon of darkenes in the earth, expecting the comming of Christ: or that the soules of the faithfull now goe to a certaine place of Purgatorie vnder the earth: for this counterfeit Samuel, that seemed to ascend out of the earth, which was not the soule of Samuel, but the deuill in his likenesse, proueth no such thing. This question is handled more at large in Hexapla vpon the 7. chapter of Exodus, whether I referre the Reader.

Contra. Against Limbus patrum.

13. Quest. *Of the nature of spirits.*

Now vpon this occasion, that mention is here made of the witches *obh*, or familiar spirit, certaine necessarie questions doe here offer themselues briefly to bee touched: first, of the nature of spirits, secondly of their knowledge, thirdly of their power, fourthly whether it be lawfull at any time for Christians to vse the ministery and help of such spirits.

First, concerning the nature of spirits, called deuills, there are diuerse opinions. 1. This opinion is ascribed to the Peripatetikes, that there are no deuils or spirits, & that these strange things, which seeme to be miraculous in the world, are done by the secret and strange operation of nature, as the loadstone draweth the yron, as also by the phantasie of man, which is very strong: and by the temperature and constitution of the bodies: as it is written of *Vespasian*, that he healed a blind man with his spittle, and cured a lame man by touching his foote.

Contra. 1. It will be confessed, that many things vnwoonted are caused by such meanes: but there are miraculous and extraordinarie workes, which are aboue the course or strength of nature: as for images to speake, to go inuisible, for vnlearned men to speake Hebrew, Greek, Latin, and languages which they neuer learned, to stir things which are a great way off, & such like: of these no naturall reason can be giuen. 2. Sorcerers and Magicians do vse words, spels, and charmes, wherein there is no force or power to worke naturally. 3. This opinion the Sadduces held, that there were no Angels or spirits: and it is contrarie to the Scriptures, which witnesseth both of the good spirits and elect Angels, and of the reprobate and euill spirits, which we cal deuills. As a lying spirit was in the mouths of Baals false prophets, 1. Kin. 22. Satan stirred vp Dauid to number the people, 1. Chron. 21. 1. Satan afflicted Iob, and tempted our Sauiour Christ.

2. The opinion of some was, that mens soules are turned into spirits, the soules of good men into good spirits, and of euill men into euill spirits.

Contr. But seeing the soules of men and spirits are of a diuerse kind and nature, it is no more possible for them to be changed one into an other, then for any other kind of liuing creature to be changed and altered into an other kind: and if this should be so, then the soules of men should neuer be reunited vnto their bodies: which were an impious thing once to thinke or conceiue.

3. The Platonists doe imagine, that there are some fierie, some aerie, some watrie spirits, some of a terrene nature: and do ascribe certen material bodies vnto the spirits. *Contra.* If spirits had bodies, they must be either of a celestiall, or of an elementarie constitution: if any of these, then they should haue either a circular motion as the heauens haue, or an elementarie motion, to ascend, or descend, as the elements do: but none of these are naturally incident to the spirits. 2. But we neede no further reason to conuince

nince this errour, seeing the Scriptures giue testimonie hereunto that the deuills are spirits, without flesh and bone; as our Sauiour saith, Luk. 24. 39. and in the Gospel, the deuill is called an vncleane spirit, Matth. 12. 43. and how could a legion, that is, diuerse thousands of Deuils be thrust together into one bad man, Mark. 5. 9. if they had materiall bodies, and corporall substances. Thus it appeareth, that there are deuill spirits, which wander vp and downe in the world: and that they are immateriall, and altogether of a spirituall nature. 3. Lastly, of spirits there are fowre kinds: 1. God is an infinite spirit: 2. the Angels good and bad are spirits: 3. there are the soules and spirits of men: 4. there are also the spirits of bruit beasts. These kinds may be thus distinguished: spirits are either of an infinite and incomprehensible nature, as God onely: or of a finite: which are either immortall spirits, and the same either made to cohabite with bodies, as the soules and spirits of men: or are spirits separate from bodies, either good, which are the elect Angels; or euill, which are the deuils: or they are mortall, as the spirits of bruit beasts.

14. Quest. *Of the knowledge of Deuils.*

1. That spirits haue a verie accute and subtile knowledge, and great insight in things to come, it is euident, seeing that wise and prudent men skilfull in naturall obseruations, can foretell of many things, as of Eclipses, of raine, and such like: yea the vnreasonable creatures both birds and beasts, by a naturall instinct, haue a sense of the externall accidents in the aire, before they come: much more haue the spirits more certaine coniectures of many things to come: which knowledge of theirs, is diuerslie helped: 1. by their subtile and spirituall nature: 2. their long experience and continuance: 3. their agilitie of nature, which can in a moment passe from place to place: as *August. lib. de Genes. ad liter.* reporteth of a man that was strangely taken, who refusing to take any sustenance, but at a certaine Priests hand, who dwelt fiue miles off, could tell beeing absent, when he came forth of his doores, where he was, how neere the house: this was done by the agilitie of spirits: like as if a watchman should a farre off discouer a band of souldiers comming, and giue notice thereof. 4. The deuill may foretell such things, which the Lord by his ministerie entendeth to doe: as he punished the Egyptians by his euill angels: and Satan was here the minister of this iudgement decreed against Saul. 5. The spirits beeing placed in the aire (as the deuill is called the Prince that ruleth in the aire, Eph. 2. 2.) from thence, as from a watch tower, can more easily see and discerne, the causes of such euents, which happen in the earth. 6. By the writings of the Prophets he vnderstandeth many things: as *Augustine* thinketh, that *Trismegistus* foretelling vnto *Aesculapius* the ruine and ouerthrowe of Idols, might take that light from the predictions of the Prophets. 7. Satan doth foresee many things by the effects: as when he seeth a man full of good workes, and giuen to deuotion and prayer, he can thinke none other, but that such an one is in Gods fauour: *Mart.* likewise by the contrarie, when he seeth one giuen ouer to all wickednesse, he knoweth that Gods iudgements hang ouer his head, as here they did ouer Saul. And therefore it neede not seeme strange, that the deuill did foretell of his end. *Augustin* here saith, *quasi magnum sit diabolo ante occasum mortem corporis praeuidere, cum signa quaedam soleant apparere morituris, quibus Dei protectio amota videatur:* As though it were a great matter, for the deuil to foresee ones death before it fall, seeing that they which so die, doe themselues perceiue some signes, that the protection of God is remooued: As Saul gathered by euident arguments, that the Lord had forsaken him: how then could it be hidde from Sathan? cited by Grat. c. 26. qu. 5. c. 14.

15. Quest. *What things the deuill is ignorant of.*

There are fowre kind of things, which Sathan hath no knowledge of. 1. He knoweth not things to come, but by coniectures, and the same vncertaine: God only seeth things to come, as present: for seeing God doth whatsoeuer pleaseth him in heauen and in earth, he cannot be ignorant of any of his works: spirits know things to come only by signes & coniectures. And Satan is deceiued often in his predictions: 1. either because the signes, which he coniectureth by, are vncerten by themselues, as are the signes and prognostications of weather, and such like: 2. or for that God interposeth himselfe, and worketh beyond the naturall and ordinarie course, as when the fire

How the deuill knoweth things to come.

in the fornace had no power to burne the three children: 3. sometime the condition is secret of such things, as are prophesied to come to passe: as when Ionas preached, that within fortie daies Niniueh should be destroyed, vnlesse they repented: 4. the Lord many times either blindeth Satan, that he cannot vse the subtiltie of his own nature, or bindeth his power, that he cannot do that he would. Then it appeareth, that there is great difference betweene the certentie of Angelicall, and diabolicall predictions: 1. good Angels are more acquainted with Gods will, then Satan is: 2. they are holy spirits, not lead with ambition, envie, malice, as Satan is, and therefore their knowledge is not obscured or overcast, with such turbulent affections, as Satans is: 3. they referre all to Gods will, and therefore are not letted, or hindered by the Lord, as Satan is, who aimeth alwaies at a wicked ende.

Satan did not know certenly that Christ was God in the flesh

2. Secondly, Satan is ignorant of the mysteries and secrets of Gods counsell: as he was doubtfull concerning Christ, whether he were verie God in the flesh: and therfore he speaketh vnto Christ in an ambiguous tearme, when he tempted him: *If thou be the sonne of God:* he saw many evident arguments of the divine power of Christ, & confessed him to be the sonne of God: but he was not certaine thereof, for then hee would not haue stirred vp Iudas to betray Christ, and the Scribes and Phatises to haue put him to death, if hee had knowne that by his death, Christ should haue ouercome him, that had power of death, that is the Deuill, Hebr. 2. 14. for as the Apostle saith, *had they knowne, they neuer would haue crucified the Lord of glorie*, 1. Cor. 2. 8. which may as well be vnderstood of Sathan himselfe, as of those which were his ministers & instruments. The good Angels themselues did not fully comprehend the mysterie of the incarnation of the Sonne of God, and of our redemption by him, vntill they sawe the same accomplished: as *S. Paul* saith, *To the intent, that vnto principalities and powers in heauenly places might be made knowne by the Church the manifold wisedome of God*, Ephes. 3. 10. much more therefore was this mysterie kept hidde and secret from Sathan.

3. Sathan knoweth not what is in the heart of man, but onely by coniectures and signes: directly he neither knoweth the will, nor the vnderstanding or iudgement of man: two waies he soundeth mans heart: either by the precedent causes, the obiects offered outwardly, as when Dauid espied Bersabe, or by the inward imagination or phantasie: yet he is not certaine whether the will shall apprehend such obiects or not: or else he gesseth by the outward signes and impressions of the affections in the body: as loue, anger, rage, care, and such like, doe discouer themselues in the countenance, and other parts of the bodie: but where such impressions are not, as wise men can bridle and conceale their affections, there Satan faileth in his coniecture. Further, the Scripture speaketh euidently, that God onely is the knower of the heart: *Thou onely knowest the hearts of all the children of men*, 1. Kin. 8. 39. And the Apostle saith, *Who knoweth the things of a man, sauing the spirit of a man which is in him*, 1. Cor. 2. 11. Mans heart is knowne to none, but vnto God, and himselfe: but more vnto God, then vnto man himselfe: for both God seeth aforehand, what thoughts are like to rise in mans heart, which man knoweth not himselfe, as Psalm. 139. 2. *Thou vnderstandest my thoughts afarre off:* and God is greater then a mans heart, that a man cannot thinke what he would in good things, but as the Lord inspireth him. Further, if Sathan did know mans heart, then would he be more busie in his temptations, and more dangerous. This also is the preheminence which the spirit of God hath beyond the euill spirit: *Hee that searcheth the heart knoweth what is the meaning of the spirit*, Roman. 8. 27.

4. The fourth thing which Satan is ignorant of, is of the graces of regeneration, the consolation of the spirit, the operation of a true and liuely faith; the Deuill hath a kind of superficiall beleefe, as Saint Iames saith, *That the Deuills beleeue and tremble:* Iam. 2. hee hath an historicall faith to beleeue the Scriptures to be true, and that the incarnation, passion, resurrection of Christ, were so done and fulfilled, as they are in Scripture declared: but none of these he beleeueth to his comfort, neither can he comprehend them, as the faithfull doe: so that herein euery faithfull man hath more knowledge by the sense and experience of faith, then Satan hath.

16. Quest.

16. Quest. *Of the power of Spirits, what they are able to do by their Spirituall nature, and what not.*

1. Here the power of Spirits is to be distinguished: for there is in them a threefold power to be considered: a naturall power, which they haue by their creation, as they are spirits; a limited power, restrained by God; and this power augmented & enlarged from God, for some speciall seruice, wherein it pleaseth the Lord, to vse their ministerie. The Deuill, by whom the Sorcerers of Egypt wrought, could by his naturall power, produce the similitude and likenesse of serpents: but that power was restrained, when they assayed likewise to counterfeit lice: his power was augmented, when he was suffered to execute his malice vpon Iob: for *Augustines* distinction is here to be held, that the Deuill otherwise afflicteth the godly, and otherwise punisheth the wicked: *Ita filij diffidentiæ, tanquam in propria manipulo operatio eius colligetur* in the children of disobedience, as in his owne vessells: but he hath no power vpon the righteous, vnlesse it be given him; *sicut homo de pecore suo facit quod vult, de alieno pecore vt faciat, expetitur sibi dari potestatem ab eo cuius est: ita peccatores, quos sortes, probationis, quæ non fundas, tribuitur*: as a man may doe with his owne beast what he will, but with an other mans he can doe nothing without leaue of the owner: there the power which was is restrained, here the power, which was not is inuited. *Augustine in Psal. 77.* Here now the question is onely of the naturall power of Sathan, as he is a spirit.

2. Now concerning this power, some doe extenuate it too much, thinking that neither the spirits, nor those which worke by spirits can doe any things: but that men are onely by them deluded and deceiued: for Nero, and Iulian, which were Emperors, and sought to suppresse the Christian faith, did confederate themselues with Sorcerers and Magicians, and yet they could effect nothing by them; yet would he much for the aduantage of Sathans kingdome, to haue aided such speciall instruments, what he could.

Contra. 1. That the Spirits are able to worke strange things it appeareth diuerslie, both by the diuine lawes, made against them, that they should not suffer a Witch to liue, Exod. 22. Leuit. 20. Deut. 18. and by the humane lawes of the Imperiall and other states: which lawes should not haue beene made, if such were thought to be able to doe nothing: further, in the storie of Iob it is euident, that the deuill brought downe fire from heauen, and raised the winds: in the Gospel, the spirits that possessed the bodies of men, did torment them, and cast them sometime into the water, sometime into the fire. Beside, in the Ethnike stories it is recorded, that Tuccia a Vestall virgine did carrie water in a siue, and Claudia drew a shippe that stucke in the sand, that could not be remooued by any humane force: *Plinie* writeth how the oliue groue of *Vestini Marcellus* was remooued: to denie that these things were done, it would be thought too great boldnes. *Mart.*

2. But touching the examples of Nero and Iulian, who effected little by the Magick, the cause was not in their want of power, but for that God restrained their power, that Satan did not what he would. *Mar.*

3. Some doe ascribe too much vnto the power of spirits: as that they *cap ciuare tempestates*, raise tempests: as we read, how the deuill brought downe lightning, and raised the winds, Iob. 1. and in Norway, there are certaine called *Lapponi*, that haue three knots in their beards, who if they loose one of them, then there followeth a great tempest in the Sea, if the second, then the tempest is increased, if the third, then the storme rageth, and riseth as though heauen and earth would goe together: this is the opinion of *Peter Martyr*, therein consenting with *Augustine*: the reason of his opinion is, because, as he thinketh, the deuill can bring and put together the causes and beginnings, and seede as it were of things: and so his opinion is, that those serpents which the Egyptian sorcerers made to appeare, were true serpents, which the deuill brought forth, beeing not ignorant of what seede and beginnings serpents were made. *Contra.* 1. The Scripture ascribeth the power of raine, lightening, and winds, onely vnto God. Ierem. 10. 13. *Hee causeth the clouds to ascend from the ends of the earth: hee turneth lightning to raine, and bringeth forth the winde out of his treasures:*

by these workes of power, the Prophet concludeth, that the Lord was God, & that the gods of the Heathen (which were the Deuills, whome they worshipped in their idols) could doe no such thing. 2. *Augustine* is of that opinion, that Sathan brought downe fire from heauen, Iob. 1. but both the text it selfe is against him, which calleth it the fire of God: it was done then by the power of God: and against *Augustines* priuate opinion, I can oppose the determination of an whole Synod: *Si quis credit diabolum suapte statè posse excitare tempestates, fulgura, &c. anathema sit: Let him be accursed, that thinketh the Deuill can raise tempests, lightning, &c. of his owne power.* 3. If the Deuill can make serpents, or bring forth any true liuing creature, because hee can put together the seedes, and beginnings of things, then why may he not as well helpe the generation of man, and procreate children by humane seede, which were absurd to imagine: as for those serpents, that they were no true serpents, but in appearance onely, I haue shewed elsewhere, in the questions vpon the 7. chap. of Exodus. 4. But thus much further I conceiue of the power of spirits in the disposing of the weather: that although they cannot raise vapours or exhalations, whereof the winds, and raine, and other meteors are engendred, at their pleasure: yet when this preparation is made by nature, and such things are already in being, that Sathan can transport the raines, winds, lightning, from one corner to an other: and this is all he can do for that matter, as I haue shewed in the place before cited.

Bracarens. 1. c. 8.

4. Now then, keeping the meane way betweene both, though Sathan be neither so impotent and void of power, as some thinke, nor yet so potent, as some others imagine, yet many strange things he is able to doe. 1. The Deuill can mooue or transport from place to place, and that very speedily: and with great agilitie: for if the spirit of man, which hath power to mooue and stirre the bodie, the like power can not be denied vnto spirits of a more powerfull nature: the Scripture also giueth euidence for this, that Sathan transported the bodie of Christ: it pleased our Sauiour to giue the Tempter that aduantage, and to yeeld him so farre to be carried of him, that hee might confound him in his owne deuise, and slaie him with his owne weapon, as Dauid killed Goliath. So we heard before how *Claudia* by a diabolicall power remooued a shippe: so Satan vseth to transport Magicians and Sorcerers, and to cause them to ride in the aire: as Simon Magus, as Ecclesiasticall stories make mention, could glide in the aire.

2. Satan can vse creatures as his instruments, whether they be liuing, or voide of life, as hee spake out of the serpent vnto Eue: and hee caused the image of fortune among the Romanes to speake, or he rather spake out of that image. But it is a question whether he can vse the bodies of dead men, as his instruments, and take and assume them out of their graues: which is rather to be thought that hee cannot doe: both because the carkesses of dead men falling to corruption, are more vnfit for any such motion, then dead instruments that neuer had life: and for that this is set forth as a peculiar worke of Gods power, in raising the bodies of certaine dead out of their graues, to be a testimonie of the resurrection of Christ. Matth. 27. 53.

The deuile not assume dead mens bodies.

3. The Deuill notwithstanding may assume vnto himselfe the likenesse of any bodie either of the liuing or of the dead: which yet is no true bodie, but onely in outward shape and appearance: for like as in the cloudes, there are often naturall impressions shewing the similitude of diuers shapes, as of men fighting in the aire, and such like, so we conceiue that Sathan by disposing and gathering the aire together, can make a representation of colours and of shapes: as is euident he did, in the apparition of Samuel. But whereas *Peter Martyr* equally attributeth this power to spirits both good and badde, to assume true bodies, which may be handled and felt, therein I can not subscribe vnto him: that the good Angels haue appeared in true sensible bodies, it is euident both by their eating, as the three Angels that came to Abraham, & by the washing of their feete, Gen. 19. 2. But these bodies they assumed not by their owne Angelicall power, but the Lord the Creator so disposing, that they might take such bodies, during such seruice and ministerie, and afterward lay them downe again. But we neuer found in Scripture, that euill spirits appeared with true reall bodies, but onely in outward shew: and therefore the Apostles, when they saw our Sauiour Christ walking vpon the waters, suspected that it was *phantasma*, a phantasie, Mark. 6. 50.

Euil spirits neuer appeare with true bodies.

6. 30. that is, a spirit appearing in an vnnaturall bodie: our Sauiour also confirmeth as much himself in giuing to his Disciples, who supposed him to be a spirit: *Handle me and see, for a spirit hath not flesh and bones, as ye see me haue.* Luk. 24. 37. Hee meaneth an euill spirit, such as they vse to assume: for this had been no good argument to satisfie the Apostles, if euill & wicked spirits could assume true bodies, that might be felt and handled.

4. The Deuill can diuersly delude and abuse our senses, either the outward with imagined shewes, or the inward, with phantasticall imaginations: those by day by visions, the other by night in dreames, casting them asleepe, whome he seeketh to seduce and deceiue. He can deceiue the sight with false and vaine illusions diuers waies, sometime by agility & quickenes of motion, as by this we see iuglers seem to do strange feates: sometime he vseth naturall helpes, as there be certaine mettalls and perfumes, which being burned, with magicall charmes, seeme as though it were full of serpents: as he can cast a mist in the eies, & make a thing inuisible, by thickning and darkning all the *medium*, as it is called: as *Homer* speaketh of *Diomed*, and *Virgil* of *Aeneas*, that they were inuisible: and sometime he can vitiate & corrupt the organe of sight the eye, by disquieting the humours in such sort, as things shall appear vnlike to the truth: as the iaundice appeareth outwardly like blood: when some bloodie humour is mixed with the sight, like as they who are sicke of choler, the tongue being infected with that bitter humor, imagine whatsoeuer it tasteth, likewise to be bitter. By these and other such slights Satan can play the counterfeit, and so deceiue and beguile the sense. Such kind of cosonage was that, whereof *Philostratus* writeth in the life of *Apollonius Tyaneus*, that a certaine young man was enamoured with a faire rich woman, the marriage feast was prepared, which seemed to be set forth with vessells of gold and siluer: but *Apollonius* declared her to be one of the spirits, called *Lamiae*, and presently all this shew of riches & gold was turned to coales. The like historie was that, which is recorded in the *Tripartite* counsell, of certaine women that imagined they rode vpon beasts in the night, with *Diana* the Paganes goddesse, or *Herodias*, being accompanied with great troupes: of which vaine apparitions, the Councell giueth this sentence: *Sciendum, quòd transfiguratur in angelum lucis, transformat se in diuersarum personarum species, & mentem quam captiuam tenet, in somnis deludit.* Satan, which can transforme himselfe into an Angel of light, doth transforme himself into the likenes of diuers persons, and deceiueth the minde, which he holdeth captiue with dreames. The same opinion is to be held of the spirits called *Incubi*, and *succubi*, some shewing themselues like women, some like men: for the deuill deceiueth his clients in their dreames, with such sights, as though they were set at bankets, and had reall fruition of carnall pleasure. Thus it is not impossible for the deuill to raise spirits in desart woods, and solitarie places, and to shew them strange sights, as of some flying in the flames of Purgatorie, and such like, to nuzle people in ignorance and superstition.

How the deuill can delude the sense.

27. Quest. *Thou hast confuted it with spirits, is vnlawfull,*

1. Here a distinction is necessarie: the ministerie of spirits is vsed, either by authoritie and commandement from God, as our Sauiour, and his Apostles by the spirit of God did cast out Deuills: or else by compact and agreement made with them, which is altogether vnlawfull, for they were to fall from God to the Deuill. 2. And whereas the spirits seeme to be delighted with herbs, and to be called by certaine rites and ceremonies, that is done but to collude with, and to deceiue vs withall: there is no such power in such herbs, ceremonies, and charmes, but all dependeth vpon the couenant and confederacie, which they haue made with their clients, like as the Lord hath appointed certaine holy rites and Sacraments, as signes of the couenant betweene him and his people: which outward signes haue no actiuitie or working power of themselues, but from the couenant, whereof they are signes. So Satan, who would be like vnto God, seemeth to be affected with those superstitious signes. But it is the deuilish couenant that bindeth him vnto his ministers, and yet no longer then he will himselfe.

3. Now concerning Exorcists, which took vpon them to adiure and cast out Deuills, this gift and function was of three sorts: 1. one was lawfull and instituted by Christ, hauing both the name and the thing, which was in the Apostles time, and

Of Exorcists.

conti-

continued some time after in the primitiue Church, so long as the gift of miracles was in vse, and thought by the Lord to be needfull for the planting of his Church. 2. Another kind of Exorcists hath the name, but not the thing, such as yet are called in Popery: which is a vaine title, that miraculous gift of adjuring and expelling spirits being ceased. 3. There was a third sort of Exorcists, which was among the Iewes before the comming of Christ, and in his time, whereof our Sauiour speaketh, Matth. 12.27. *If I through Beelzebub cast out Deuils, by whome doe your children cast them out?* it seemeth that they vsed in the name of God to cast out deuils, as the sonnes of Sceva a Iew assaied to do, Act. 19. which miraculous worke it pleased God, should take place among his people, to helpe their weakenes and infirmitie vntill the comming of the Messiah: as we read of a greater miracle which continued till Christs time, of the descending of an Angel at certaine times into the poole of Bethesda, Ioh. 5. And this sort of Exorcists, remained still among the Iewes, as *Iosephus* maketh mention of one Eleazar, who in the presence of *Vespasian* and his sonnes cast a deuil out of a man, and this he testifieth, that he himselfe saw: *lib. 8. antiquit.* yet this their exorcising was not lawfull, they abused thereunto the name of God: though the Lord thought good for the manifesting of his power among the Gentiles, that in his name such things should be done.

It is not lawfull to vse charmes.

4. But now to vse any inchantment to preuent Witcherie, as many things are commonly receiued and prescribed, whereof there is no reason to be giuen, to helpe both men and cattell so bewitched, it is altogether held to be vnlawfull: many doe vse spels, and charmes, & other obseruations, to cure diseases, and to find out witchcraft: which *Iosephus* thinketh in the place before cited, to haue bin found out by Salomon for the benefit of men; to the which it may be answered, that if such things were found out by Salomon, which is vncertaine, either it was after his fall, when his wisedome was corrupted and prophaned, or the Lord suffered such things to be for the hardnesse of the peoples hearts, and to succour their weaknes. But now we haue a rule, *This kinde goeth not out, but by fasting and prayer*, Matth. 19.21. Spiritual enemies can not be expelled, but by spirituall enemies. *sic fere Martyr.*

CHAP. 29.

1. Quest. v. 6. *How Achish came to knowledge of Iehovah, by whom hee sweareth.*

1. IT is like that in the countrie of the Philistims where Abraham and Isaak sometime had soiourned, and Melchisedek had dwelt not farre off, that they had learned somewhat from them concerning the knowledge of the true God, and of his waies: *Mart. Borrh.* as likewise most of all Dauid hauing a good while conuersed among them, and vsing much the name of Iehouah in their hearing, might bring them to haue some tast and sauour of that name. *Pellic.* 2. But it will be obiected, that the name *Iehovah* was not knowne in Abrahams time, because the Lord saith, *I appeared vnto Abraham, to Izhak, and to Iaacob, by my name Almightie, but by my name Iehovah was I not knowne vnto them*, Exod. 6.3. But these words are so to be taken, not that the name it selfe was not then vsed, for Abraham directly calleth him the *Lord Iehovah*, Gen. 15.8. but it is so said, in respect of the effects: that whereas *Iehovah*, and likewise *Ehiah*, comming of the same roote, and signifie existence or beeing: God yet had not shewed himselfe, by causing his promises to be accomplished, and so to haue a being. *Mart.* 3. The Gentiles then had an obscure and dimme knowledge of the true God: but it proceeded from the light of nature, it was not of faith: againe, they were without any knowledge at all of the Messiah, whom the faithfull Iewes looked vnto: and beside, though they knew God, they did not worship him as God, but worshipped Idols beside, gods of their owne making. *Mart. Borrh.*

2. Quest. v. 8. *Whether Dauid dissembled in seeming to bee vnwilling to be sent backe from the Kings seruice.*

1. Some thinke, that as Dauids flying vnto Achish was lawfull, and done not without

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out the Lords direction to that Dauid herein, purposing to ioyne with Achish dissembled not at all, yet relying here vpon the direction of Gods spirit, not to proceede to ioyne in battell against Israel, vnlesse it should seeme good vnto the Lord. *Borrh. Calvin.* 2. Dauids resolution to be thus great, resulting hereby with Achish from Saul is shewed before, c. 29. 6. 8. and 9. Whether that Dauid had any such right, not to fight with Achish against his people, is to make him an apparent transgressour of the law of God, which did forbid all kind of confederacie with the vncircumcised nations: for if Iehoshaphat were reprooued for ioyning with Idolatrous Ahaziah, onely to make ships to goe to Tarshish, 2. Chron. 20. 37. much more vnlawfull was it to ioyne with such against the people of God. Neither would it haue helped Dauid to depend for this seruice vpon Gods will: for seeing he was anointed king, to this ende, that by his hand the Lord would deliuer Israel out of the hands of their enemies, 2. Sam. 3. 18. he could not make any question, but that this seruice against his countrie and people, was displeasing vnto God.

2. Some confesse that Dauid herein dissembled, & spake otherwise then he thought, but excuse this his dissimulation by the present necessitie. *Obiect. Contra.* Although necessitie doe helpe to extenuate a fault, yet it doth not iustifie it: it was a lesse ouersight, that Dauid beeing forced by necessitie, to retaine the Kings fauour, thus spake; yet it altogether excuseth him not.

3. Therefore we need not be so scrupulous, to yeeld some infirmitie to haue been in the Saints, where the Scripture hath set it downe so plainely: for Dauid in pretending that he desired to goe and fight against the kings enemies, therein apparently speaketh against his owne minde and affection, who was glad of that opportunitie giuen him to be rid of the kings seruice, and he euidently flattereth, and gloseth with the King. *Marlor.*

4. And that Dauids flatterie may further appeare: *Chrysostome* obserueth two kindes of flatterie: when a man doth or saith any thing not comely, for some temporall benefit: so the thing is vnseemely which is committed, and the ende also not good: both these Dauid here offendeth in, for he speaketh against his conscience, and he intendeth therein a temporall benefit, that hee might still retaine the grace and fauour of the king, whatsoeuer should happen. Now in respect of the ende and intention of flatterers, we may discerne betweene Christian comitie and gentlenes, and carnall adulation and flatterie: S. Paul became all vnto all men, he seeked to please in things, not vncomely but indifferent, and he did it not for any temporall commoditie or aduantage to himselfe, but only to winne them vnto Christ. Further, let it be considered, that there are two sorts of flatterers: some are palpable and grosse flatterers, they say and vnsay, to please them, whom they flatter: if they say, nay, they likewise answer, Nay; if yea, then yea also: there is an other sort of flatterers, that pretend a kinde of libertie, as though they seemed not to flatter: as here Dauid seeketh to please the king, by shewing his desire to the kings seruice, contrary to the kings determination. *Mar.* Of flatterie and the diuers kinds thereof.

5. Some also thinke, that Dauid in deed desired to stay still in the campe, that hee might certifie the Israelites of the counsells and intendements of the Philistims, and so they might auoid them: *L. Ben Gerson.* But this is not like: for neither could Dauid haue done this safely without daunger: and beside, he should haue by this meanes cast himselfe into apparent danger: if the Philistims should ouercome, as they did, he was like to loose their fauour; if Saul and the Israelites, he and his also should haue gone to wracke.

8. Quest. v. 9. *Of Achish answer to Dauid.*

1. In that Achish liketh Dauid to an Angel of God, that is, as an excellent man sent of God: for *Angell* signifieth a messenger: we see that the Heathen had some knowledge both of God, and of his spirits and messengers the Angels. As in this place Achish confesseth these three things: 1. that there is a Iehovah, that is, one Almightie God, gouernour of the world: 2. that the same Iehovah is iust and vpright, & therefore loueth such as are so: v. 6. 3. he acknowledgeth also that the blessed Angels were ministring spirits vnto this Iehovah. *Bor.* 2. He reporteth the words of the Princes of the Philistims, in better manner then they first spake them; neither doth he rehearse all their words, because he would not altogether discourage Dauid: teaching vs, that

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when we doe report a tale from an others mouth, we should make not the worst but the best of it. *Osiand.*

4. Quest. v. 10. *Of Davids retinue.*

1. *Iosephus* thinketh that Achish sent backe Dauid to defend the borders of the Philistims, least the enemies should inuade the land, while they were against Israel, adding further, that this should be as acceptable a seruice vnto him, as if he went with him to battell. 2. But the true cause Achish openeth himselfe, saying, that he should take his masters seruants with him: suspecting that they should not be faithfull vnto him, that had left their master Saul. *Pellican.* 3. Thus we see what was the issue of Dauids fleeing to the Philistims, they haue no confidence in him, but send him away, as a man not to be trusted. *Mart.* 4. But howsoeuer this returne of Dauid was somewhat contumelious vnto him, yet Gods prouidence herein appeareth, that by this meanes deliuereth Dauid from so great a straight, that he should not be forced to fight against his owne people. *Osiand.*

CHAP. 30.

1. Quest. v. 1. *Of the Amalekites sacking and taking of Ziklag.*

1. BY this it appeareth what inconueniences followed vpon Sauls sparing of Amalek, contrarie to the commandement of God: who were reserued for a plague vnto Israel. *Bertr.* 2. Beside, by this accident God chastiseth and correcteth Dauid, if he had entertained any such thought, as to fight against Israel. *Osiand.* 3. Yet so as the Lord remembreth his mercie in iudgement, and so ouerruleth the Amalekites, as that they put none to the sword, but onely carried Dauids wiues away captiue, that they might be recouered againe aliue. *Mart.* 4. Gods prouidence also further sheweth it selfe toward Dauid: in that Achish did hasten him forward to go away in the morning very earely: and by this meanes making hast, he came the sooner to Ziklag to pursue after the Amalekites: *Pellican.* and so the Lord calleth Dauid from an vniust quarrell against the people of God, to a iust battell against the Amalekites. *Mart.*

2. Quest. v. 3. 4. *Of the straite that David was in.*

1. His owne people would haue stoned him: laying the cause vpon him, that they left their citie without defense, to follow after him. So Dauid hath fowre kind of enemies: Saul and his companie, the Philistims, the Amalekites, whom Dauid now pursueth, and which was most grieuous of all vnto him, his owne people and followers intended to stone him; wherein he was a figure of our Sauiour Christ, who was hated of his owne people: as was Moses that faithfull seruant of God. Thus it pleased the Lord to trie Dauids patience, and now being as it were plunged in the depth of sorrow, it was a signe vnto him that his deliuerance was neare at hand. 2. Dauid weepeth together with the the rest, and that excessiuely, but they for their present losse, that their wiues and children were carried away: but Dauid further considered, that the Lord did chastise him for his sinne. 3. By this example of Dauid thus grieuously weeping & lamenting, that opinion of the Stoikes is confuted, that would haue a wise man without all passion and affection, and not so much as to change his countenance. *Mart.*

3. Quest. v. 6. Of these words, *Dauid did comfort himselfe in his God: how the Lord is called his God.*

1. The Lord was God not onely of Dauid, but of all Israel, and not onely of Israel, but of the Gentiles also. But Dauid calleth him his God, because he had particular experience of the goodnes of God toward him: as all the seruants of God haue. *Mar.* So *S. Paul* saith, *I thanke my God*, Rom. 1. 8. and speaking of Christ, he saith, *who hath loued me, and giuen himselfe for me*, Gal. 2. 20. 2. In the Canticles the Church saith vnto & of Christ, *My well beloued*, as Christ calleth the Church, *My spouse, my loue:* whereupon *Bernard* noteth wel, *Vniuersitatis Dominum quadam sibi proprietate vendicat in dilectum:* thee challengeth the vniuersall Lord, by a certaine proprietie to be her beloued. And againe, *Mirum hoc videtur, sed verum, animam Deum videntem haud secus videre, quam si*

sola

fol. vnto the 2 Dra: this seemeth strange, and yet is true, that the soule seeth not God, seeing God, as though it alone were seen of God. *Serm. 89. in Cant.* 3. This then maketh strongly against the opinion of the Romanists, who thinke it to be presumption for one to haue a particular confidence and assurance in God. Contr. Of particular assurance.

4. Quest. v. 13. *Whether Dauid did well to be the minister of ayde vnto the Egyptian seruant in saving his master.*

Herein Dauid did no more then he might lawfully: Dauid might vse the seruice of this Egyptian herein by a treble right: 1. he being an Egyptian, and no Amalekite, was, as it seemeth being a poore stranger, constrained to serue an hard seruice vnder an Amalekite: 2. being sicke of his master, he falleth into the hands of Dauid; and so by the law of warre, he is exempted from the seruice of his former master. *Deu.* 3. But Dauid had a more iust title to do it: for seeing that the Amalekite his master had left this poore Egyptian being sicke, who might either haue perished with hunger, or be deuoured of the wild beasts, and Dauid succoured him, and receiued him being ready to die, by this meanes the Egyptian was more bound vnto Dauid who saued his life. And to this purpose certaine Imperiall lawes were made: *Seruus in grauioribus damnis datus à Domino, liber esto; tum enim desinit seruus, cum maximè necandus esse:* a seruant being forsaken of his master in his grieuous sicknes, shall be free, for he is then giuen ouer, when hee hath most needs of helpe. And againe, *si herus seruo suo alimenta negauerit, & alius suppeditet, sit ei suppatus:* if the master denie food to his seruant, and another supplie it, he shall belong to him that ministreth him. 4. Gods iustice also herein is made manifest vpon cruell and vnmercifull masters: for as the Amalekite regarded not the life of his seruant, which he might easily haue preserued, by putting him vpon some beast, especially seeing they were not pursued of their enemies: so by the intelligence giuen vnto Dauid by this seruant, his cruell master looseth his life. *Mart.* in ff. titul. qui sine manumissione. &c. leg. 11. pro derelict. leg. 11.

5. Quest. v. 17. *Whether Dauid did well in putting all the Amalekites to the sword.*

1. Seeing this warre was iust, both because by the oracle of God, Dauid was warranted to take it in hand: and his cause also was good, to rescue his wiues and children carried away, as Abraham in the like case recouered Lot, that was taken captiue, Gen. 14. Dauid therefore with whome he might lawfully warre, he might also lawfully kill. 2. But it will be obiected, that the Amalekites dealt not so hardly with them, for they put not any to the sword in Ziklag. I answer, 1. that there was no resistance against the Amalekites, and therefore they had no cause to put any to the sword: 2. and in that they spared their wiues, they did it rather of a couetous minde to haue them ransomed, then of any mercifull inclination. 3. Dauid knew that the Amalekites were of God appointed to destruction, as professed enemies to his people: and therefore hee doubted not, but that he might execute the sentence of God vpon them. *Mar.*

6. Quest. v. 17. *How long the slaughter of the Amalekites continued.*

1. Some read, *Dauid smote them from the twilight vnto the euening,* (that is, of the next day) *and vnto their morrowe:* that is, the morrow after the two euenings. *Vatablus* hee thinketh, that the slaughter continued vntill the third day, and beganne vpon the euening, and so held out till the next euening, and so on vntill the morrow after these two euenings: but the pronoune affix, *am*, beeing of the masculine gender plurall, cannot be referred to *ghereb*, euening, beeing of the singular. 2. Some therefore doe read, that he smote them from the euening, vntill the euening of the next day: *L.* or from the twilight vnto the euening of the next day: *B. G.* so also *Pellic.* But it seemeth that Dauid came not vpon them in the night, because they were eating and drinking, and dauncing, but rather in the morning watch, as Saul came vpon the Ammonites, c. 11. 11. 3. A third interpretation there is, that Dauid smote them from the morning vnto the euening, and so vntill the next day: so the *Septuag.* these do begin the time right, but they extend it too farre, vntill the next day: it is like that the night did breake off the pursuit, neither could Dauid and his men haue endured a whole day and night without any intermission. 4. Wherefore the meaning rather is, that Dauid smote them from the twilight in the morning, vntill the euening of the same day: for *nesheph*, signifieth the twilight either in the morning, or in the euening: but here

rather of the morning, because an other word *ghereb*, is used to expresse the twilight of the euening. And *Iosephus* also so expoundeth, that the fight endured, *a prandio vsque ad vesperam*, from dinner or eating time, vntill the euening. Now it is called *the euening of their morrowe*, not because the euening beginneth the next day, as *Osiand.* but in saying *their morrow*, he hath relation vnto the men, that it was the morrowe after they set forth to follow the Amalekites. *Iun.*

7. Quest. v. 20. *Why it was lawfull for Dauid to carie away the cattell of the Amalekites, which was vnlawfull for Saul.*

Saul was reproued for saueing the best of the Amalekites cattell, and bringing of them away, c. 15. but it was lawfull for Dauid to doe so. 1. The reason is, because Saul had a speciall commandement to put ouer the cattell to the sword, and therefore he sinned, because he disobeyed the Lords commaundement: but Dauid hauing no such charge, therein offended not. *Mar.* 2. An other reason may bee yeelded, because this pray which Dauid tooke from the Amalekites was not of their owne cattell, but such as they had taken before from other cities of Iudah beside Ziklag, and therefore Dauid might lawfully recouer them. *Vatab.* 3. Some thinke that this difference betweene Saul and Dauid herein, dependeth vpon the secret counsel of God, which cannot bee searched out. *Borrh.* but I rather insist vpon the former reasons. 4. Now they diuided the whole pray into two parts, which consisted either of the cattell, which were taken from Ziklag, which are called his, that is, Dauids cattell, or of such cattell as the Amalekites had robbed and spoyled from other places: and this was driuen before the other, and they called it Dauids pray, not onely for that the praise of the victorie redoundeth to the captaine, *Mart.* but because Dauid was the only cause of this exploit, in consulting with God, by whose direction this enterprize was taken in hand, and by this meanes they make amends for their former ouersight, when in their heate they would haue risen against Dauid. *Pelli.* And further it is called Dauids pray, because the other part of the spoile was to be restored to the inhabitants of Ziklag againe.

8. Quest. v. 23. *How Dauid could call them brethren, which in the former verse are said to be wicked men.*

1. Dauid calleth them brethren, either in respect of their nation, and country, being all of Israel, or because they were all of one profession and religion: and though they were now euill disposed, yet he perswaded himselfe, that they might come to be of a better minde: whereby we are taught not to be out of hope of any, but that they may be otherwise minded. *Mar.* 2. And by this friendly, and louing compellation, he insinuateth himselfe, that he might more easily winne them, vnto that which was honest and reasonable: *Osiand. Borrh.* 3. Thus Stephen in the Acts, c. 7. 2. calleth the obstinate Iewes brethren. *Augustin* also according to the same example, nameth the *Madaurenſians*, which yet were Idolaters, brethren. So *Cyprian*, cited by *Aug. lib. 3. contr. Parmenian. c. 2.* calleth certaine (which by vsurie and extortion, had purchased them mannors and farmes,) colleagues, and brethren: they did not so much consider, what they were in the present state, but what by Gods grace they might be. *Mart.* 4. Now as in Dauids companie there were some bad minded men, so in the Church of God there are hypocrites and false brethren. *Osiand.*

9. Quest. v. 24. *Of the equitie of Dauids law, that in battell the pray should be equally diuided betweene those that goe downe to battell, and those that keepe the stuffe.*

1. Dauid to this equall diuision perswadeth by two speciall reasons: both because the victorie was not atcheiued by their power or strength, but giuen them by God: & for that there was reason, seeing they did their seruice in keeping the stuffe, that they should take part of the spoyle with the rest: for they also did warfare in an other sort. *Iun.* 2. Further, the equitie of this law appeareth, by these reasons: 1. they were weary, and could goe no further, their will was not wanting, but their abilitie: and therefore their willing mind was to be accepted according to that they had, not according to that they had not, as the Apostle saith, 2. Cor. 8. 12. that is, according to their power. 2. they all staied with the stuffe by a common consent of the rest, v. 22. *They made thē to abide at the riuer.* 3. they also did good seruice, in keeping the stuffe, which otherwise might haue beene spoiled by some enemies, if they had not staied by it. 4. if the

rest

the reſt had beene ouercome, that went downe to battell, their danger ſhould haue beene as great. *Mar.* 3. Beſide herein Dauid had the example of Abraham, Gen. 14. who reſerued vnto Aner, Eſcol, and Mamre their parts, though as may be gathered, they went not with Abraham to battell, but were onely confederates and aſſiſtants, Gen. 14. *Mart.* So likewiſe Moſes diuided the ſpoile of the Madianites betweene the ſouldiers and the reſt of the congregation. Numb. 31. This law was onely reuiued by Dauid, and after this continued in force, as it was practiſed, 2. Macc. 8. 28. they diuided the ſpoyle betweene the ſicke, the fatherleſſe, and widowes, and the reſt among themſelues, their wiues and children. *Iun.*

10. Queſt. *Whether Dauid made an equall diuiſion betweene the one and the other.*

1. Some thinke that an equall diſtribution was made after an Arithmetical proportion, that is, to euery one alike, not by a Geometrical, to euery one according to his ſeruice: becauſe this victorie was obtained, not by humane ſtrength and policie, but by the diuine aſſiſtance. *Contr.* But this was made as a lawe, not onely for that time, but to continue afterward, and therefore that was not the reaſon: and beſide it being enacted for a law, it was iuſt and reaſonable: but to giue vnto all alike, were vniuſt: for in diſtributing of rewards, it is agreeable vnto iuſtice, that reſpect ſhould bee had vnto mens deſerts. 2. Wherefore it is rather like, that Dauid made a iuſt diſtribution to euery one according to the qualitie of his ſeruice: which may bee made plaine by theſe reaſons. 1. There went downe to battell foure hundred, there ſtaied with the ſtuffe onely two hundred: an equall diuiſion therefore betweene them both had not beene iuſt. 2. In the preſident which it ſeemeth Dauid followed, namely that of Moſes in diuiding the ſpoiles of the Midianites, the like proportion was obſerued: for although they which went not to the battell, had part of the pray, yet the ſouldiers had the greateſt part: for they being but 12. thouſand, had the halfe part of the pray: and the reſt of the congregation, which amounted vnto 600. thouſand, had the other. And againe, of the ſouldiers part there was taken but one of fiue hundred both of the men and cattell to be giuen vnto the Prieſts, but out of the peoples part, there was taken one out of fiftie: ſo it is euident, that the ſouldiers had a preheminence. *Genev.* Wherefore although Dauid thought it meet, that they which ſtaied by the ſtuffe ſhould haue part of the pray: yet it is like that Dauid made ſuch a diſtribution, as that euery man was rewarded according to his ſeruice. *Mart.*

11. Queſt. *Why Dauid ſent part of the pray vnto the cities of Iudah.*

1. Dauid had found entertainement among them of his tribe, there hiding himſelfe while Saul purſued him: and therefore Dauid, to ſhew his thankefulnes, ſendeth them preſents: this reaſon is touched afterward, v. 31. *Mar.* 2. Beſide they were his kinred and brethren, and therfore there was reaſon, why Dauid firſt ſhould ſhew his kindnes toward them. *Oſiand.* 3. Theſe cities of Iudah alſo had been robbed and ſpoiled by the Amalekites, as the Egyptian told Dauid, v. 14. that they had roued vpon the coaſt of Iudah, and therefore Dauid thought it reaſonable, that ſome reſtitution ſhould bee made to them of their loſſes. *Pel.* 4. Beſide by this meanes Dauid prepared their harts, and did inſinuate himſelfe into their affections, who afterward did faithfully take part with Dauid againſt the houſe of Saul, 2. Sam. 2. *B.* 5. *Ioſephus* ſaith, that Dauid ſent preſents throughout all Iudah: but ſeeing the cities are by name expreſſed, whether Dauid ſent gifts, there is ſmall probabilitie of that aſſertion: eſpecially ſeeing the two principall reaſons before alleadged, of Dauids thankfulnes to thoſe places, where he had haunted, and of reſtitution to thoſe cities, which had been ſpoyled by the Amalekits, did not bind him to all the places of Iudah, but onely to ſome.

12. Queſt. 27. *Whether Dauid ſent to Bethel, or to the houſe of God, as the word ſignifieth.*

1. The moſt interpreters, and all but *Iunius*, do take Bethel here for a proper name, the *Septuag. Chald. Lat. Vatab.* with the reſt. 2. But *Iunius* reads, the houſe of God, which ſeemeth to be the better reading for theſe reaſons: 1. becauſe Bethel is ſo taken twice before, c. 7. 16. and 10. 3. not for the citie ſo called, but for the houſe of god, the place where the Ark of God was at this time, which was Kiriathiearim, c. 7. 1. 2. it

in ſaid in the former v. that he ſent of the pray to the elders of Iudah: and *Ioſephus* only maketh mention of the cities of Iudah to whom Dauid ſent: now Bethel was not in the tribe of Iudah, but in Ephraim, Ioſh. 16. 2. whereas Kiriathiearim, called alſo *Kiriathbaal*, belonged vnto Iudah, Ioſ. 15. 60. 3. moſt of the cities here rehearſed, were in the territories of Iudah: as Iathir, Ioſ. 15. 47. Eſhtemoah, Ioſ. 15. 49. the cities of the Ierahmeelites, c. 27. 10. the Kenites alſo dwelt with the children of Iudah, Iud. 1. 26. Hormah belonged to Iudah, Iud. 1. 17. and Hebron and Char-aſhan was in the tribe of Simeon, called *Haſhan*, Ioſh. 14. 4. but the Simeonites had that inheritance among the tribe of Iudah. 4. It is not like that Dauid would forget to ſend a preſent to the place where the Arke of God was, to ſhewe his thankefulnes vnto God.

CHAP. 31.

1. Queſt. v. 1, 2. *Of the ouerthrowe of the Iſraelites in generall.*

1. *Ioſephus* writeth, that the ſame day Saul was ſlaine in mount Gilboa, when Dauid triumphed againſt the Amalekits: where we ſee the diuers ſucces of thoſe that truſt in God, as Dauid did, and ſuch as vſe vnlawful meanes, as Saul did, that conſulted with a witch. *Mar.* 2. Whereas all the people fled, it was a ſigne that the wrath of God was vpon them: as this is reckoned among the iudgments, which God would lay vpon his people for their ſinnes, they ſhould flee before their enemies, Lev. 26. *Mart.* and it is often ſeene, that the people are puniſhed vnder an euill magiſtrate, as beeing acceſſarie to his ſinnes: *Oſiand.* for they conſpired with Saul againſt Dauid, neither did any of them find fault with the cruel ſlaughter of the innocent Prieſts. *Mar.* 3. Saul is reſerued in the battell, vntill the laſt and greateſt extremitie, when he ſaw all the people diſcomfited, and his ſonnes ſlain before him: that his ſorrow thereby falling vpon him by the iuſt iudgement of God might be encreaſed. *Mart.*

2. Queſt. v. 2. *Of the death of Sauls ſonnes, and ſpecially of Ionathan.*

1. Here are onely three ſonnes of Saul mentioned to haue died in this battell, Iſhboſheth was not preſent, either becauſe he was no warriour, or for that he was left at home, to be ouerſeer of the familie. *Mar.* 2. All theſe three die together with their father, not bearing his puniſhment, or ſuffering for their fathers ſinne: they had ſinns of their owne, which Gods iudgments might worke vpon, which it pleaſed God ſhould concurre with the puniſhment of their father, that euil parents might be warned, who by their wickednes do bring Gods iudgements vpon themſelues, and their poſteritie. 3. But concerning Ionathan, his lamentable end, beeing a good man deſerueth more compaſſion: which is thus farre to be conſidered: 1. that Ionathan beeing a good man howſoeuer he ended his dayes, could not die euill: 2. God no doubt turned this temporall death of Ionathan to his euerlaſting glorie: 3. God might foreſee, that if Ionathan had remained, his heart might haue changed toward Dauid, and therefore the Lord taketh him away: wherein Gods iudgements, though ſecret and hid to vs, are moſt iuſt. *Mart.*

3. Queſt. v. 4. *Whether Saul can be excuſed or iuſtified for killing himſelfe.*

1. Some thinke, that Saul did this of a valiant mind, and therein did chooſe rather thus to die, then that God ſhould receiue any diſhonour by his death: and *Pellic.* doubteth not to ſay, that Saul taking a ſword, and killing himſelfe, *animam in manus Domini commendauit*, did commend his ſoule into the hands of God, *& ſacrificium ſe Domino obtulit*, and offered vp himſelfe a ſacrifice vnto God: here alſo the example of Samſon is alleadged, that brought deſtruction vpon himſelfe. *Contra.* 1. They which kill themſelues, doe it of a cowardly, rather then valiant mind: for if they could with patience beare and endure their troubles, they would not haſten their own death. 2. Saul herein reſpected more his owne diſhonour, then Gods: for hee giueth this reaſon, leaſt the vncircumciſed ſhould come and thruſt him through, and mocke him. *Berrh.* 3. Neither could this be a ſacrifice vnto God, beeing not offered in faith, for Saul immediately before had ſhewed his infidelitie in ſeeking vnto a witch. 4. The example of Sampſon is farre vnlike: for the ſpirit of God came vpon him, but the euill ſpirit was vpon Saul: Sampſon in zeale intended the deſtructiō of Gods enemies, & not directly his own, but as willing to giue vp his life for the glorie of God, in the confuſion of his enemies:

enemies: but all things were vnlike in Saul, he principally intended his owne death; was not therein reuenged vpon Gods enemies, neither died in Gods quarrell, but to redeeme his owne shame. 2. Therefore the founder opinion is, that Saul died in desperate, and so killed himselfe: and this his desperate death may seeme to be a fore-runner of euerlasting destruction. *Osiand.* And that this act of Sauls was vnlawfull, it is euident, 1. Cor. 12. 14. where it is said, *Because he asked counsell of a familiar spirit, and asked not of the Lord, the Lord slue him.* that is, the Lord so disposed, that by the ministerie of Satan working vpon the malice of Sauls heart, hee was slaine by his owne hands. 3. Herein Gods iustice appeareth, that as Sauls sword was turned against the innocent Priests, in putting them to death, and against Dauid whom he vniustly persecuted, so now he himselfe should fall vpon the edge thereof: he first spake to his armeselfe bearer to thrust him through: whom the Hebrewes take to be Doeg, that fell vpon the Priests: but it is like if it had bin that murderous wretch, he would no more haue stopped at it, then he had done in killing the Priests: the like example is found in the Romane stories of *M. Antonius*, that would haue had his armour bearer called *Eros* to kill him, but he first fell vpon his owne sword. *ex Martyr.*

4. Quest. *Whether it be lawfull for one vpon any occasion to kill himselfe.*

1. Many reasons may be alleadged to shew the vnlawfulnes of this fact, for any to lay violent hands vpon themselues. 1. The Scriptures doe directly condemne it: it is forbidden in that commandement, *Thou shalt not kill*, for he that killeth himselfe, sheddeth his owne blood, and therefore is a murderer: for if it be vnlawfull for one man to kill an other, much more is it, to take away his owne life, seeing euery man is neerer himselfe: and it is more vnnaturall for one to shedde his own blood then an others. 2. Our life is the gift of God, therefore it cannot be cast away without great impietie. 3. None of the Saints in their greatest miserie, thought of any such way, to rid themselues out of trouble, as Ioseph, Dauid, Iob. 4. Our Sauiour biddeth his Apostles to escape trouble, to flee from one citie to another, he neuer opened any gappe vnto such enterprises. 5. *Plato* vsed this reason, that as souldiers doe commit a capitall offence leauing their station, without commandement from the Generall: so neither should a man put himselfe out of Gods seruice in this life, to the which hee is called. *Aristotle* addeth further, that it is not lawfull to take out of the way a citizen without the warrant of the law, and the consent of the Magistrate: so neither should a man displace himselfe beeing a citizen and inhabitant in this great Commonwealth of the world, without the will of the highest and supreame Iudge. Therfore *Hieroime* well saith, speaking in the person of God: *Non recipio tales animas, quæ me nolente exierunt è corpore:* I will not receiue those soules, which against my will goe out of their bodies. 6. The Athenians had a law, that they which killed themselues, should confiscate all their goods, & not be buried in the fields of Athens. But the Romane laws somewhat mitigated the penalties of those which killed themselues: decreeing, that if he that killed himselfe, were not guiltie of any other crime, his fact should not hurt his successours, and posteritie: *Diocles. l. 9. tit. 2. leg. 12.* and such other lawes there are diuers to the same effect. And the reason why the Romanes gaue greater libertie vnto this sin, then the Athenians, may seeme to be this: because they had so many famous persons that had killed themselues, whom they were loath to count infamous, or condemne, whose examples shall presently be brought forth. *ex Martyr.*

Hieron. ad Marcell. de obit. Blesil.

3. Now diuers examples out of forren stories are alleadged, to iustifie this vnlawful act. As among the Philosophers, *Cleanthes*, *Empedocles*, *Zeno*, & some write, *Aristotle* also, cut off their own liues: the like did *Brutus*, *Cassius* & *Cato*, *Democritus*, *Lucretius*: so did *Samson* & *Razis*, 2. Mac. 14. *Ionas* also bid the mariners cast him into the Sea, Ion. 1. 12. diuers holy women to saue their chastitie, as *Pelagia* the virgine, whom *Ambrose* cōmendeth, & a chast matron whom *Maxentius* would haue rauished, killed her selfe, making as though she attired, and prepared her selfe to come forth. *Euseb. lib. 8. c. 15.*

Contra. 1. Concerning the examples of the heathen, they do not much moue vs, for their actions proceeding not of faith, howsoeuer glorious they seemed to be, were not accepted. Some of them killed themselues through impatience, as not beeing able to endure the reproach and shame which they feared: as *Lucretia* because she was de-

floured, and *Cæsar Vticensis*, for that *Cesar* preuailed, and yet he bid his sonne promise himselfe all good of *Cesars* clemencie. Some of them, (but not many of that minde) did shorten their daies for the desire of immortalitie, as *Cleombrotus Ambraciata:* but this was a preposterous and presumptuous desire in them, to hasten to immortalitie, without the calling of the eternall and immortall God, whose gift it was.

2. Concerning the examples obiected out of Scripture: as of Sampson we haue seen before, qu. 3. 3. *Razis* is alleadged out of an Apocryphal booke, which is not of Canonicall authoritie: in the same booke, 2. Macc. 12. 42. Iudas Macchabeus is commended for sacrificing for certaine Idolaters, after they were dead: who hauing Idols found about them, died apparently in the state of impenitencie: for such the Papists themselues forbid praier to be made. As for Ionas he had the spirit of prophesie, & that act of his was propheticall, and therefore not to be imitated.

3. And of those which killed themselues to preserue their chastitie, this charitable iudgement is to be giuen, that though the act, which they committed, was vnlawfull, how good so euer the occasion and intention seemed to be: (for we must not doe euill, that good may come thereof) yet God might giue them the sight of their sinne before their soule departed, and so they repenting of it, it was not imputed vnto them. And here *Augustines* resolution is sound: *Non veneramur eos nomine martyrum, qui sibi collum ligaverunt: We doe not reuerence those as Martyrs, which haue knetched or throtled their owne necke: sic fere Martyr.* The conclusion then is, that it is not lawfull for any, vpon what occasion so euer, to take away their own life, as wicked Abimelech caused his page to thrust him through, & treacherous Iudas hanged himselfe. But euery man must waite patiently vpon the Creator, till he shall call againe into his hands, the souls and spirits of men, which he sent vnto their bodies.

Contr. lit. Petil. l. 2. c. 49. cited Caus. 33. qu. 5. c. 16.

5. Quest. *Whether Saul is to be held a reprobate, and so euerlastingly condemned.*

1. Some doubt not to affirme, that Saul commended his soule into Gods hands, & obediently submitting himselfe vnto Gods iustice, which inflicted this punishment vpon him: *Hanc domini iustitiam, vbi amplexatus est, post primam temporalem, mortem, in secundam atque æternam incidere non potuit:* while he embraced this iustice of God, after the first and temporall death, hee could not fall into the second and euerlasting death. *Pellican.*

Contra. 1. But Saul yeilded not himselfe of an obedient minde vnto the punishment foretold, (for diabolicall predictions worke not obedience, but rather diffidence) but of a desperate minde, forced by Gods iustice, did cast himselfe headlong into present daunger. 2. Neither is the first death though it be neuer so fearefull and terrible, an exemption from euerlasting death: for the disobedient in Noahs time died in the flood, and yet afterwards were in the prison of hell. 1. Pet. 3. 19.

2. Some therefore doubt not to affirme, that Saul, *post fœdam mortem, abiectus est in perpetuos inferorum cruciatus:* after a filthie death, was cast into the perpetuall paines of hell. *Osiand.* But seeing the Scripture doth not directly speake of his euerlasting reprobation, but of his temporall reiection from the kingdome, we are not hastily herein to precipitate our sentence.

3. Wherefore the safer way is, to leaue Saul vnto the iudgement of God, and not without the warrant of the Scripture to giue any sentence of his condemnation. And yet by the whol course of the historie; by Sauls wilfull transgressions, his disobedience to the Prophet in not staying his comming, falsifying of the Lords word in sparing of Agag the king of Amalek: in putting to death the innocent Priests: in persecuting Dauid, & breaking his oath and faith there giuen vnto him, in consulting with a witch, & lastly in his desperate end, it is euident, that more arguments may be gathered of Sauls condemnation, then of his saluation: yet because nothing is expressely set down touching his state with God, it is better so to leaue it. *sic fere Martyr.*

6. Quest. v. 9. *Of the Philistims rage toward Saul beeing dead.*

1. Like as Dauid cut off Goliaths head, and caried it about in triumph, so now the Philistims cut off Sauls head, and reioyce in this victorie and conquest: such is the mutabilitie & change of these earthly accidents, which are sometime vp, sometime down.

2. Fur-

2. Further, the Philistims are more cruell in this battell, then they were when the Arke was taken in Eli his time, when Ophni and Phinches were slaine: for then they did not so rage vpon the bodies of the dead: the reason is, because they had since that time receiued many discomfitures by the hand of Samuel, Saul, and Dauid: by which meanes their hatred was more exasperate. 3. They laid vp Sauls armour in the house of Ashtaroth, and his head in the house of Dagon, 1. Chron. 11. 10. giuing the glorie of this victorie vnto their filthie Idols, and so robbing the true God of his praise: this their vaine ioy continued not long: for afterward Dauid was raised vp, to be reuenged vpon these despightfull vnkircumcised Philistims. *Mar.*

7. Quest. v. 10. *How the Philistims hanged vp the bodie of Saul in Bethshan.*

1. Here mention is made onely of the bodie of Saul so hanged vp: but 1. Chron. 11. 12. it is gathered, that all the bodies of Sauls sonnes were so serued. 2. They are said here to be hanged vp on the wall of Bethshan, that is, in the streete adioyning to the wall, 2. Sam. 21. 11. 3. This Bethshan, or Bethshean, Iud. 1. 27. belonged vnto the lot of Menasseh: but was not yet recouered from the Philistims, as is noted before of Keilah, c. 27. 6. 4. The Israelites by the law of Moses, were not to suffer the bodies of those which were put to death, to hang all night vpon the tree, Deut. 21. 23. but the Philistims beeing more inhumane, and reiecting the laws of the people of God, do expose the bodies of these worthie men vnto derision. And in this kind of death Saul is accursed: for the curse of God is on him that hangeth on a tree: Saul was reiected of God in this life, and accursed in his death. 5. And herein appeareth Gods iust wrath and indignation against him, that doth suffer his owne glorie to be obscured among the Philistims, that hee might bring vpon Saul this iust and deserued punishment. When the Lord was angrie with Israel for the golden calfe set vp in Horeb, and would presently haue destroied them, Moses turned the Lords purpose by this perswasion, that the Egyptians would haue taken occasion thereby to haue blasphemed God, Exod. 32. 12. but here the Lord neglecteth, and is carelesse of his owne glorie, that his iustice might take place in Sauls punishment. God receiueth dishonour two waies, either by the euill life of those which professe his name, as Dauid by his sinne caused the enemies of God to blaspheme, 2. Sam. 12. 14. or else by the punishment of his people, which is procured notwithstanding iustly by their sinnes: so the people are taught to pray for the turning away of Gods iudgements, saying, *Giue not thine heritage a reproach vnto the Heathen*, Ioel. 2. 17. And thus the Lord sustained some dishonour, in the punishment of Saul among the Philistims: but no dishonour at all among his owne people, which did see that Sauls sinnes did call for vengeance at Gods hands. *Mart.* We learne by this, that sinne is so grieuous a thing in the sight of God, that hee will not suffer it to goe vnpunished, though it be with the hinderance for the time of his owne glorie.

Reconcil.

8. Quest. v. 12. *Of the fact of the men of Iabesh Gilead in rescuing the bodie of Saul and of his sonnes.*

1. These men of Iabesh dwelled on the further side of Iordan, whether the Philistims had not approached: therefore by this it is euident, that they are deceiued, which read v. 7. that the men of Israel on the other side of Iorden, when they saw them put to flight, left their cities and fled: so read, *S. C. L. B. G.* for the Iabeshites dwelt on the further side of Iorden, who were so farre from flying and leauing their citie, that they valiantly set vpon a citie of the Philistims, and recouered the bodies of Saul, and of his sonnes: the meanning then is, that they which were on this side Iorden, toward the Philistims, fled away: for *begheber*, *in transitu*, indifferently signifieth, on either side, this, or the other. *Iun.* 2. These men of Iabesh did this exploit to shewe their thankefulnesse vnto Saul, by whose meanes they had beene formerly deliuered from Nahash king of Ammon, c. 11. *Pellican.* 3. Though Saul died in his sinne, yet they would not be wanting toward him in an office and part of humanitie: for there is a kinde of curtesie and dutie to be performed euen toward the wicked. A child is to shew his reuerence toward a wicked father, not enioyning him any euill thing, as Ionathan followed Saul to battell, and would not be wanting in any dutie.

So

So neither are subiects to renounce their obedience vnto an euill Prince, standing vnder Gods curse: which *Ambrose* excommunicated *Theodosius* the Emperour, yet did not free the people of their obedience and seruice vnto him: the practise of the church of Rome is contrarie, who when they excommunicate Princes, doe absolue their subiects from their fealtie and allegeance. 4. But this is to be vnderstood of humanitie to be performed to such wicked men, where God hath not commanded the contrarie: for Saul sinned in sparing Agag, contrarie to Gods commandement, and Ahab in letting Benhadad goe. *Mart.*

Contr. Subiects not exempted from obedience euen to princes standing excómunicate.

9. Quest. v. 12. *Why the men of Iabesh burned the bodies of Saul and his sonnes.*

1. Some thinke they did it to giue vnto them honourable buriall, burning onely the flesh from the bones, not the bones and all to ashes, as they vsed to burne malefactours. *Pellican.* 2. Some vnderstand, that they burned odours for them, as they did for Asa, 2. Chron. 16. 15. and vsed to doe for the Kings, Jerem. 34. 5. But the words of the text are, they burnt them there, that is, their bodies. 3. The meaning then is, that they burnt the flesh onely from the bones, for these two reasons, both because the flesh was now corrupt and putrified, and least their bodies afterward falling into the Philistims hands, might be exposed to derision? *Martyr.* and this was the cause, why the auncient Romanes vsed to burne the bodies of the dead. *Iunius.*

10. Quest. v. 13. *Why the men of Iabesh fasted seauen daies.*

1. They did not fast (to the which they also added lamentations and prayer) to procure any ease vnto Saul beeing dead, as the Romanists thinke by their superstitious praiers and obits, to releeue them which are in Purgatorie: for euery man liueth by his owne faith, not by an others: and the Apostle saith, that euery one shall receiue according to that, which is done in his bodie, whether it were good or euill, 2. Cor. 5. 10. therefore that which is done without the bodie by others helpe, as by prayers may mutually helpe the liuing, before the sentence be ouer: but after the sentence, which euery one receiueth in his passage out of this life, it is too late, as is euident in the parable of the rich glutton and Lazarus, Luk. 16. 2. They fasted then and mourned onely to shewe their griefe, and to lament for the losse, which the commonwealth of Israel receiued by this ouerthrowe: *Ioseph.* and they mourne seuen dayes in memorie of the seuen dayes of truce, which sometime Nahash the King of Ammon gaue them, within which time Saul came and deliuered them. *Borrh.* This small comfort Israel had by their first King, whome they asked against the will and pleasure of God. *Mart.*

Contr. Against Purgatorie.

Rom. 16. 27.

To God onely wise be praise thorough Iesus Christ for euer. Amen.

FINIS.

A POSTSCRIPT BY WAY OF EXplanation of the 1. q. of the 2. Chap. containing

an explication of that place of the Apostle,

1. Cor. 11. 5.

Euery man praying or prophecying, hauing any thing on his head, dishonoureth his head: But euery woman, that praieth or prophecieth bare headed, dishonoureth her head, &c.

IN the place before aleadged, I there seeme to encline vnto *Peter Martyrs* interpretation: who thinketh that the Apostle speaketh of extraordinarie prophecying, which was giuen to some women, who might speake and propheeie publikely, which was ordinarily forbidden to other women. But hauing had occasion of late (vpon a Question mooued about the necessitie of the mans vncouering the head in the time of Sermons and Seruice,) further to consider of this place, I find an other sense more agreeable to the scope of the place.

The solution of this Question consisteth, in the true meaning and right sense of these words: whereof I finde diuers expositions, in the examining whereof we shall more readily come to find out the truth.

1. I omit *Augustines* allegorical exposition, as being not so pertinent: wherein he leaueth the letter, and runneth to a mysticall sense: thus interpreting the Apostle, *Ipsa mens, quando cogitat ea, quæ æterna sunt tunc vere imago Dei dicenda est, &c. The minde when it thinketh of those things which are eternall, then it is truely said to be the image of God, and by thinking of eternall things, it is as the man, as the Apostle saith: the man must not couer his head, &c. that is, the minde is not to bee restrained or kept backe from such meditations: but when it thinketh of temporall things, it is called the woman: and then it is said to be the image of God, and therefore it must couer the head, that it be not too much busied in inferiour things.* Who seeth not how here is a manifest departing from the letter, and this historicall and externall precept, is turned into a mysticall and typicall conceit: this sense therefore need not by many arguments to be excepted against, seeing at the very first view it may seeme to be vnfit, making the man and woman to be in the mind in one and the same man, which are euidently by the Apostle distinguished, and referred to diuers and distinct sexes. qu.65.q.13. arm.4.

2. Neither need that other sense of some Greeke Fathers, and namely of *Theophylact*, haue any long discussing: who vnderstandeth this couering of the head, of the haire: to this purpose writeth *Theophyl. Neq; caput velatum dixit, sed capite velato, i. in capite habens, &c. He said not, hauing his head couered, but a couer on his head, that is, hauing somewhat on his head: to take away the custome not onely of vayling the head with a garment, but with the haire and lockes: for hee that hath lockes, hath somewhat on his head, which is his haire.* For it is euident that the Apostle speaketh of an other couering of the head beside the haire: for he vseth this as an argument, why women should be vailed or couered, because nature hath taught them to weare their haire long, which were a shame for men. Theoph. in hunc locum.

3. Now I come, omitting these sleighter expositions, to examine those which haue more probabilitie. And here there are two opinions, some thinke, that the Apostle speaketh onely of the publike actions of the Church, of praying and preaching, and sheweth what gesture they should vse, which are ministers of these publike exercises: so *Chrysostome*, and *Theophylact*. Others are of opinion, that the Apostle prescribeth here a rule for the gesture and behauiour of the whole congregation, present at these exercises of praier and preaching.

Of the first sort some thinke, that he which praieth or preacheth in the Church aper-

to be cut, should be bareheaded, as the women are commanded to be couered: so of our new Writers, *Osiander* in his Annotations vpon this place: but this were to condemne those reformed Churches, where the Ministers in their sermons take liberte to be couered; and the fashion of schooles and Vniuersities, where professors and publike readers of Diuinitie, are allowed to couer their heads: beside, the Apostle seemeth to take away the couering from mans head altogether, *κατὰ κεφαλῆς ἔχων*, *the man hauing on his head*, that is, any thing, dishonoureth his head: so that in this construction, it should not be lawfull to vse any nightcap, or vndercouering.

4. Some vnderstanding the speakers onely, thinke this precept obserued, if the man in the sacred assemblies sometime, in the beginning, middle, or toward the ende vncouer his head, especially in these cold regions, where it is a daunger to the health to sit long vncouered: *Pet. Martyr.* But if this were the meaning, the head must continually be vncouered in the time of prayer and preaching: because the head is dishonoured by the couering: as also on the other side, the woman is commanded continually to be couered.

5. Now the other opinion seemeth rather to be embraced: which vnderstand the whole congregation assembled in prayer and prophesying, which is preaching of the word: and not the agents and speakers onely, as may thus appeare.

1. It was not permitted to women to speake, much lesse preach, or prophecie in the Congregation, Chap. 14. 34. but here the Apostle saith, *Euery woman praying or prophecying, &c.* Vnto this obiection, three answers are made: 1. that the Apostle speaketh of extraordinarie prophecying, which gift was also infused into women: as Phillips daughter prophecied; thus *Chrysostome*, and of our newe Writers, *Osiand. Marlor.* 2. This might be an other fault in women, to take vpon them to prophecie and speake in the congregation, as it was to be vncouered: but the reproofe thereof the Apostle deferreth till afterward, c. 14. it was not necessarie, that euery thing in euery place should be handled: *sic Martyr.* 3. The Apostle meaneth the assemblies onely of matrones and women, where it was lawfull for them to speake: *Lyranus. Calvin.* But none of these answers are sufficient. 1. Though women did prophecie, yet it was very rare: but the Apostle setteth rules and ordinances for ordinarie and vsuall, not for extraordinarie, and rare occasions: againe, he speaketh of a woman praying or prophecying: why should the one be thought extraordinarie, rather then the other: and how vnlike is it, that a woman speaking or prophecying, could doe it beeing muffled, and hauing her face couered: for such was the fashion of their vailes. 2. For women to prophecie was no more a fault, then to pray: therefore he putteth not off the reproofe of the one, more then of the other. 3. And if Saint Paul meant the assemblie onely of women, there was no cause for them to haue their faces couered, beeing not in the presence of the men, their heads: for a signe of subiection vnto whom, they were enioyned to be couered.

2. All the reasons, which the Apostle vseth, are generall concerning all men, *as that they are the image of God*, and all women, *as that it is a shame for them to weare long haire*: these reasons are no: peculiar to those men and women, which did speake in the congregation, but common to all.

3. And because it may seeme strange, that to prophecie should be taken for beeing present, or consenting in minde and heart with the publike exercises of prayer and prophesying: I will shew, that the vse of the word in that sense is not so improper: so the King and the people are said to offer sacrifice, 1. king. 8. 62. whereas the Priests sacrificed, the rest were present onely: so Saul is said to haue prophecied, because he was among the Prophets, and did, as they did, whereupon that prouerbe was taken vp: is Saul among the Prophets? 1. Sam. 19. 24 sometime also, they which sing Psalmes and praise vnto God, are said to prophesie: as Sauls seruants whom he sent downe to Dauid, that was with Samuel in Naioth in Ramah are said to prophesie, that is, *Deum laudare*, to praise God: *Lyranus.* and so the Apostle doth reckon a Psalme among other prophetical gifts, 1. Cor. 14. 16. the women then may be said to haue prophecied, when with the rest of Gods people they sung Psalmes vnto God: there is no necessitie to vnderstand it onely of preaching: And thus *Tertullian* seemeth to expound this

place

place of womens prophecying: *Quantam castigationem merebuntur etiam illa, quæ inter psalmas vel in quacunq; Dei mentione retectæ perseuerant: How great chastisement are they worthie of, which in the time of psalmes, or whatsoeuer other mention of God, doe continue vncouered.* lib. de virginib. veland. in fine.

4. The same *Tertullian* also thinketh the Apostle to speake of all women, including also the vnmarried and virgins: yea vnder the name of men, hee comprehendeth also boyes and male children: *sicut virgines non coguntur velari, ita pueri non habentur velandi*: if virgins, saith he, be not compelled to be vailed, neither let boyes be charged to be vnuailed: so also *Ambrose* vnderstandeth the Apostle, to meane all women: they had a tradition, saith he, *vt velatæ essent mulieres in ecclesia*: and yet they contrarie to this custome, *eas revelatas esse patiebantur*, did suffer them to be vnuailed. Ibid.

5. Now hauing made it plaine that the Apostle speaketh of the whole congregation of men, and women, that are said to prophecie: yet can it not hence be gathered, that all men of necessitie are bound to be bareheaded all the time of preaching: which is some mens opinion, for these reasons.

1. It should not be lawfull for the man to haue any thing at all vpon his head, as the phrase is, not onely an hat, but not an vndercap.

2. The Apostle would not impose such an hard precept, which in cold countries would be much against mens health, to continue bareheaded two or three houres.

3. As the man should be vncouered, so the woman must be couered: then should it not be lawfull for virgins to come without hats on their heads: for that is the couering of women in our countrie.

4. Men vse not in the Esterne Church to be vncouered in the time of religious exercises to this day.

6. Wherefore I resolue vpon this, as the fittest sense: that the Apostle by the vayling of the head, also meaneth the hiding and couering of the face, which was comely in women, but vnseemely for men: my reasons are these.

1. He giueth this as a reason, why the man should not be couered, because he is the image and glorie of God; this glorie is seene in mans countenance. *Imago Dei, non congruum est, vt veletur, abscondi enim non debet: the image of God is not fit to be vayled, for it must not be hidde*, saith *Ambrose*: and the woman must be couered, that is haue her face hid, because she is the glorie of the man: she must onely be seene and knowne of him: as *Plutarke* maketh mention of a wittie answer made by an Egyptian, to one that asked, what he caried couered, *velatum est* (saith he) *vt ignoretur*: it is couered, not to be knowen: so women are hidde to be knowne onely and discerned of their husbands. lib. de curiosit. tat. initio.

2. That vaile, which women vsed abroad, they are inioyned also to put on in the Church: *Mulierem semper velatam esse præcipit*, hee commandeth a woman alwaies to be couered: *Chrysostome*: but openly in the streetes the women vsed to couer their faces.

The phrase which the Apostle vseth, κατακαλύπτεσθαι τὴν κεφαλὴν, signifieth not the couering of the head simply, but the vayling of it in such sort, that all the head is hid: not as vnder an hat or cap, but as in an hood.

4. Thus *Tertullian*, that liued in the next age after the Apostles, and best knew the fashion of those times, taketh the couering of the women to haue beene such a vaile, as hidde all the face: *murum sexui tuo strue, qui nec tuos emittat oculos, nec admittat alienos: Set a wall before thy sex, which should neither let out thine eyes, nor let in an others, &c.* And againe, *Indicabunt vos Arabiæ fœminæ ethnicæ, quæ non caput, sed faciem ita totam tegunt, vt vno oculo liberato, contentæ sint dimidiam frui lucem, quam totam faciem prostituere: The Arabian ethnike women shall iudge you, which couer not onely the head, but the whole face, that hauing one eye at libertie, they had rather enioy but halfe the light, then prostitute the whole face.* Yea, he sheweth further how farre this vaile should extend: *quantum resoluti crines occupare possunt, tanta est velaminis regio, vt ceruices quoq; ambiantur: How farre the loose haire doth reach, so farre the vaile must come, that the shoulders may be compassed.* So then the Apostle sheweth that men should not haue their faces couered, and vailed, as women should haue theirs: as *Chrysostome* obserueth well vpon this place, *neque mulier togam induat, nec vir pallam aut velum*: and afterward againe he saith, *te ignomi-* lib. de veland. virginib. ad finē. Comment. in 1. ad Cor. c. 11.

uia afficis mulieris habitu accepto. But thus it will be obiected againſt this ſenſe.

1. *Obiect.* It is not like that men vſed to couer and vaile their faces as women did, in the Church or congregation.

Anſw. 1. The Apoſtle reproueth the immodeſt faſhion of the women, that came to the Church aſſemblies barefaced and vnuailed; and diſputeth *ex conceſſis*, that as it was vncomely for men to be vayled, ſo for women to be vnuailed.

τὰς θύρας ἀρρεσχίνου κατακαλυπτομένου. quæſt. Rom. 10.

2. Yet the Pagans had a cuſtome, *Deos velato capite adorare*, to adore the gods with their head couered, as *Plutark* ſheweth: and the Apoſtle might reclaime them from this Pagane faſhion.

2. *Obiect.* If this were the Apoſtles meaning, he would haue ſpoken of couering the face, and not the head: as it is ſaid of Moſes, ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον, hee put a vaile vpon his face, 2. Cor. 3. 13.

Anſw. 2. That is ſo ſaid, becauſe Moſes onely caſt a vaile vpon his face, but here head, face, and all was couered: and ſo is the phraſe vſed in the old Teſtament: Dauid when he fled from Abſalom, is ſaid to haue his head couered, τὴν κεφαλὴν ἐπικεκαλυμμένος, 2. Sam. 15. 30. his face together with his head was couered in ſigne of mourning.

3. *Obiect.* It will follow, that women neceſſarily are bound in the congregation to haue their faces vailed.

Anſw. This precept of the Apoſtle holdeth in generall, that both men and women ſhould behaue themſelues decently: and that ſtill a diſtinction ſhould be betweene man and woman: as the man ſometime vncouereth his head for reuerence in our Churches, the woman doth not remooue her couering at all: but for the particular vſage, the circumſtances of the time and place muſt be conſidered, and the diuerſe faſhions of countries.

Thus then vpon the reaſons before alleadged, and the contrarie obiections alſo remooued, that the Apoſtle, by *prophecying* in this place, vnderſtandeth not the acting onely of any religious exerciſe, but all communicating therein: and by the vayling of the head, the couering and hiding of the face and all. This I take to be the Apoſtles ſimple and plaine meaning: about the which I would wiſh no vnneceſſarie queſtions to be mooued, concluding with that ſaying of the Apoſtle: *If any man luſt to be contentious, wee haue no ſuch cuſtome, nor the Churches of God.* 1. Cor. 11. 16.

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